
THE CRITICAL REVIEW

For the Month of September, 1765.

ARTICLE I.

A comparative View of the State and Faculties of Man with those of the animal World. 8vo. Pr. 3s. Doddsley.

THE Discourses contained in this ingenious and entertaining little work, were, we are told in an advertisement prefixed to them, originally delivered in a private literary society, without the most distant view to their publication. The author appears, throughout, to be a man of taste and genius; a nice and accurate observer of human nature; and it is only to be regretted that he has not treated his subject more at length.

He introduces his first discourse with some general observations on the different views that have been given of human nature, the manner in which enquiries into it have been conducted, and the causes which have rendered the knowledge of it very lame and imperfect.

‘ Man (says he) has been usually considered as a being that had no analogy to the rest of the animal creation.—The comparative anatomy of brute animals has indeed been cultivated with some attention; and has been the source of the most useful discoveries in the anatomy of the human body: but the comparative animal œconomy of mankind and other animals, and comparative views of their states and manner of life, have been little regarded.—The pride of man is alarmed, in this case, with too close a comparison, and the dignity of philosophy will not easily stoop to receive a lesson from the instinct of brutes.—But this conduct is very weak and foolish.—Nature is a whole, made up of parts, which, though distinct, are intimately connected with one another. This connection is so close, that one species often runs into another so imperceptibly, that

it is difficult to say where the one begins and the other ends.—This is particularly the case with the lowest of one species, and the highest of that immediately below it.—On this account no one part of the great chain can be perfectly understood, without the knowledge, at least, of the links that are nearest to it.

‘ In comparing different animals with one another, an immense variety is to be observed in their several powers and faculties, which are adapted to the peculiar spheres of action allotted them by Providence.—There are many circumstances in which they are similar, and some which are common to them all.

‘ Man is evidently at the head of the animal creation.—He seems not only to be possessed of every source of pleasure, which any of them enjoy, but of many others, which they are altogether strangers to. If he is not the only animal possessed of reason, he has it in a degree so greatly superior, as admits of no comparison.—The pleasures of the imagination, the pleasure arising from science, from the fine arts, and from the principle of curiosity, are peculiar to the human species. But above all the moral sense, with the happiness inspired by religion and the various intercourses of social life, is their distinguishing characteristic.

‘ We propose now to make some observations on certain advantages which the lower animals seem to possess above us, and afterwards to enquire how far the advantages possessed by mankind are cultivated by them in such a manner as to render them happier as well as wiser and more distinguished.

‘ There are many animals who have some of the external senses more acute than we have; some are stronger, some swifter; but these and such other qualities, however advantageous to them in their respective spheres of life, would be useless and often very prejudicial to us.—But it should be a very serious and interesting question, whether there may not be certain advantages they have over us, which are not the result of their particular state of life, but are advantages in those points, where we should at least be on a level with them?

‘ Is it not a truth that all animals, except ourselves, enjoy every pleasure their natures are capable of, that they are strangers to pain and sickness, and, abstracting from external accidents, arrive at the natural period of their being? We speak of wild animals only. Those that are tame and under our direction partake of all our miseries.—Is it a necessary consequence of our superior faculties, that not one of ten thousand of our species should die a natural death, that we struggle through a frail and feverish being, in continual danger of sickness, of pain, of dotage, and the thousand nameless ills that

that experience shews to be the portion of human life.—If this appears to be the designed order of nature, it becomes us cheerfully to submit to it; but if these evils appear to be adventitious and unnatural to our constitution, it is an enquiry of the last importance, whence they arise and how they may be remedied.

‘ There is one principle which prevails universally in the brute creation, and is the immediate source of all their actions. This principle, which is called instinct, determines them by the shortest and most effectual means to pursue what their several constitutions make necessary.

‘ It seems to have been thought, that this principle of instinct was peculiar to the brute creation; and that mankind were designed by Providence to be governed by the superior principle of reason, entirely independent of it. But a little attention will shew, that instinct is a principle common to us and the whole animal world, and that, as far as it extends, it is a sure and infallible guide; though the depraved and unnatural state, into which mankind are plunged, often stifles its voice, or makes it impossible to distinguish it from other impulses which are accidental and foreign to our nature.

‘ Reason indeed is but a weak principle in man, in respect of instinct, and generally is a more unsafe guide. — The proper province of reason is to investigate the causes of things, to shew us what consequences will follow from our acting in any particular way, to point out the best means of attaining an end, and in consequence of this, to be a check upon our instincts, our tempers, our passions and tastes; but these must still be the immediately impelling principles of action. In truth, life, without them, would not only be joyless and insipid, but quickly stagnate and be at an end.

‘ The advantages which the brute animals have over us, are possessed by those of our own species, who are just above them, guided in a manner entirely by instinct, equally strangers to the noble attainments their natures are capable of, and to the many miseries attendant on their more enlightened brethren of mankind.

‘ It should seem therefore of the greatest consequence, to enquire into the instincts that are natural to mankind, to separate them from those cravings which bad habits have occasioned, and where any doubt remains on this subject, to enquire into the analogous instincts of other animals, particularly of the savage part of our own species.

‘ We should likewise avail ourselves of the observations made on tame animals, in those particulars where art has in some measure improved upon nature.—Thus by a proper attention

cularly in the supposition of a journey undertaken by the two Marias in the evening of the sabbath; which, however, has been rejected as a fiction without support, by Grotius, and the learned author of some Observations on Dr. Macknight's Harmony of the Gospels*. Mr. West and Dr. Macknight have likewise supposed that Peter made a second visit to the sepulchre, and that the fact which is related by St. Luke, chap. xxiv. 12. is different from that which is recorded by St. John, chap. xx. 6. which we shall leave the reader to consider.

If it should be alleged as an objection to this account, that Jesus is said, Mark xvi. 9. to have appeared *first* to Mary Magdalene, our author replies, that *πρωτον* may be understood in a relative sense; that it is to be so interpreted, Acts xv. 14. for as Cornelius and his household were certainly not the *first* converts to christianity, the apostle only means that they were converted at the *first* preaching of the gospel. 'In like manner, he says, Mark may only mean, that our Saviour appeared to Mary *at the first*, that is, soon after he was risen. And indeed the appearances selected by this evangelist naturally lead us to understand the term *πρωτον* in reference to the time of the day when, rather than to the persons to whom, he appeared. 'Jesus, saith he, having risen *early* the first day of the week, appeared at the first to Mary Magdalene—after that, he appeared to two of them (about dinner time) — at the last (at supper time) he appeared unto the eleven.' But whether he appeared *first of all* to Mary, or to the rest of the women, must be learned from the other gospels.'

Many other passages, relating to the resurrection of our Saviour, that seem to have the appearance of real difficulties, are considered in the notes; and the reader must at least allow that our author has avoided a needless multiplicity of journeys and appearances, and thrown some light on this obscure part of sacred history.

18. *An Antidote for the rising Age, against Scepticism and Infidelity.*
12mo. Pr. 1s. 6d. Longman.

In these epistles the author endeavours 'to account for the rise of scepticism and infidelity, and to collect and calculate the weight of evidence on the side of revelation.'

He observes, that inattention and immorality, the corruptions of popery, and the claims of spiritual power among protestants, are the principal sources of unbelief. In answer to an objection alleged by the sceptic, he proves that the scriptures

* See Crit. Rev. vol. xix. p. 45.

have not been corrupted, and transmitted to us by popish hands, but that a great number of copies have been preserved, in their original purity, by christians who have disowned and despised that apostacy. He then proceeds to shew, that the divinity of the gospel is discernible in its first address, and that it is sufficiently attested by external evidence. A revelation, he thinks, is inferrible from the original condition and the general depravity of mankind. Public institutions, he says, have been established as memorials of those facts which are recorded in the scriptures; and such discoveries of truth have been actually made, as could not be owing to the efforts of unassisted reason. The moral systems of philosophers and lawgivers, he insists, are no refuge for infidelity; differences in opinion among learned men about the sense of the divine canon, the extravagances of popular systematic divinity, or the dreams of the predestinarian, solifidian, &c. afford the unbeliever no excuse. 'Ten thousand absurd opinions do not amount to the shadow of a reason why the gospel doctrines should be called in question, either as to their divine evidence, or their everlasting importance; forasmuch as these extravagances have not been occasioned, either in this or in any past age, by a fair and rational examination of the written canon, but by the amazing folly and wantonness of men in forming their opinions either upon their own wild conceits, or upon the whimsies and reveries of one another.'

In the last letter he observes, that a mechanical apparatus in the devotion of the church of Rome, draws away the mind from that simplicity, purity, and spirituality of worship which the gospel prescribes.

We readily assent to the following words of this judicious author; 'The argument thus conducted on the side of revelation, may, from its brevity, plainness, and freedom, be of use to remove the prejudices of some against christianity, abate those of others, and, in younger minds, prevent that wrong train of ideas which is apt to lead to indifference, scepticism and infidelity.'

19. *The Doctrine of Predestination unto Life explained and vindicated.*

By William Cooper. 12mo. Pr. 1s. 6d. Dilly.

In the last century, absolute predestination was a favourite topic among the dissenters; their meetings rang with the sound of election and reprobation. Theology was hardly emerged out of darkness, and the errors of Calvinism were implicitly adopted. But in a little time, learned men of all denominations began to perceive that the doctrine above-mentioned had no existence in the word of God; that *predestination*, in the scrip-

scriptures, only signifies God's design to call the gentiles into his church; that the *elect* are, in general, the believing christians; the *reprobate*, the unbelieving Jews; and that the apostle speaks of men nationally, not personally, in reference to their temporal, not his eternal state. Our author, however, undertakes to defend the doctrine of a personal election to everlasting life. But he is a hundred years too late in his publication. Reasonable men have long since bidden adieu to a religious system, consisting of human creatures without liberty, mysteries without sense, faith without foundation, and a God without mercy.

20. *Mercantile Book-keeping: or, a Treatise on Merchants Accounts, according to the true Italian Method of Debtor and Creditor, by double Entry, &c. By W. Everard. 8vo. Price 6s. Johnson.*

As the principal intention of book-keeping, or merchants accounts, is to record the dealings and transactions of business in such an exact and accurate manner, that the true state of a merchant, factor, or agent's affairs, may, at any time, be known from his books; it follows, that every person concerned in mercantile affairs, should spare no pains to make himself master of so necessary an art. But in order to this, it will be requisite, in the first place, to acquire a competent knowledge of the theory, as reasons on which the art is founded; as it will otherwise be very difficult, if not impossible, to become a complete book-keeper. When we have once acquired an adequate idea of the principles of any art, we find very little difficulty in reducing them to practice, without burthening the mind with a multitude of rules and exceptions, the natural attendants of that preposterous method of learning by rote.

Fully sensible of this important truth, the author before us has began with the theory, and explained the several parts of it in so plain and concise a manner, that we are persuaded any person, of a common capacity, may, with very little study, become a complete master of the necessary and useful art of book-keeping.

After explaining the theory, Mr. Everard proceeds to the practical part, which he has rendered very easy and familiar, by a considerable number of judicious and well chosen examples: so that, upon the whole, we cannot help considering the work before us, as the most useful treatise of this kind we have hitherto seen.

The very nature of this treatise will not admit of our making many intelligent abstracts, as the whole, like the elements of Euclid, is linked together, and the reasons of the several rules depend on one another.

21. *The Will of a certain Northern Vicar.* 4to. Pr. 6d. Bunce.

As the wit of this performance is entirely local, and seems indeed to be included in certain initial letters and dashes, which we cannot pretend to explain; we can only advise the reader who is anxious to understand the whole, to make a small trip in the first collier bound to Newcastle, where, perhaps, he may discover the originals against whom this satire is directed.

22. *Kimbolton Park: a Poem.* Folio. Pr. 1s. Doddsley.

—————, & ipsum
Ludere, quæ vellem, calamo permisit agresti. ——— Vir.

Though there is not much variety in this landscape, we cannot help owning that the painting is executed with an elegant and a tender pencil; that is to say, the verse is well turned and harmonious; the description poetical, and intermingled with many agreeable touches of the pathos. The following apostrophe, to the memory of Catherine of Spain, who died in this retreat, is very agreeable and affecting:

‘ When hapless England felt a tyrant’s sway,
 And that fierce tyrant fell to lust a prey,
 Here fill’d with grief, an injur’d princess * fled
 From short-liv’d grandeur, and divided bed:
 Oppression spread her horrors o’er the plain,
 And all thy sweets, Kimbolton! bloom’d in vain.

For not the fragrant breath of rosy morn,
 Nor tuneful lark on rising pinions borne,
 Nor all the verdure of the blooming spring,
 Can to the broken heart lost pleasure bring.

In England then the sons of freedom slept,
 And drooping virtue o’er their ashes wept:
 In vain for right the royal stranger cry’d,
 That right his slaves enjoy’d her lord deny’d:
 Yon inmost grove oft’ heard her mournful tale,
 Her sorrows spread along this silent vale;
 Till fate in pity call’d her to the shore,
 Where lust and tyranny oppress no more.’

23. *Free Thoughts on Love and Marriage.* By Mr. Ingeldew. 4to.
 Pr. 1s. Flexney.

As this author piques himself upon his good humour, it would be pity to say any thing that might tend to diminish it;

* Catherine of Spain, during the latter part of the time of the divorce, retired to Kimbolton Castle, where she died (it is supposed) of grief for the cruel treatment she received from Henry VIII.

especially as any thing we could say would have no effect in diverting him from his poetical amusements; for he tells us freely,

‘ My business (far from poetry alone)
Is no small labour, daily to be done;
But neither labour, nor the force of men,
Can stop the nat’ral progress of my pen;
Working I muse, and as I muse indite,
Nothing neglect, for while I *run* I write.’

This last expression is a little equivocal, and ill-natured critics might put an invidious interpretation upon it, respecting the health of the poet; but we shall only suppose that his occupation is to *run* literally on his own feet; as for his verse, we apprehend, it might have been written standing on one foot, according to Horace, *stans pede in uno*.

24. *A Key to the Law: or, an Introduction to Legal Knowledge.* By Richard Hemsworth, Esq; 8vo. Pr. 1s. 6d. Webley.

This seems to be an excellent horn-book for the lawyers, and we recommend it, in the long vacation time, to be got by heart by every young templer who hopes to make a figure in his profession, and who wishes to speak on matters of law with clearness and precision.

25. *Centaury, the great Stomachic: its preference to all other Bitters; in that it gives an Appetite and good Digestion, and neither heats nor binds the Body.* By J. Hill, M.D. 8vo. Pr. 6d. Baldwin.

This great botanist is making daily discoveries for the good of the public.—He invented the Essence of Water-Dock, and the Balsam of Honey; but the reputation of these specifics, seems to be a little out at elbows, at present. His Tincture of Valerian has proved a sheet-anchor, for no other purpose that we know, but because he told us in his pamphlet on that subject, that in making it, he rejected the very kind of root in which all the rest of the faculty supposed its medical virtue chiefly abounded, viz. the sort that has the strong flavour resembling that of oak-bark, used in tanners pits; that flavour which attracts so powerfully the sense of smelling in cats; the effect of a fetid, vegetable oil, or spirit, which is in fact the very medicinal essence of the root.—Now, this strong smelling root, our sagacious doctor says he rejected, in favour of the other kind, which has little or no smell at all.—We do not doubt, but in time, he will make a new tincture of *asa fetida* upon the same principles. As for his improvement in the article of *Centaury*, which he styles *The great Stomachic*, we can only laugh at the parade with which it is introduced.—We have a right to laugh, because we believe, in our consciences, it is a very harmful piece of empiricism.

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‘ It seems to have been thought, that this principle of instinct was peculiar to the brute creation; and that mankind were designed by Providence to be governed by the superior principle of reason, entirely independent of it. But a little attention will shew, that instinct is a principle common to us and the whole animal world, and that, as far as it extends, it is a sure and infallible guide; though the depraved and unnatural state, into which mankind are plunged, often stifles its voice, or makes it impossible to distinguish it from other impulses which are accidental and foreign to our nature.

‘ Reason indeed is but a weak principle in man, in respect of instinct, and generally is a more unsafe guide. — The proper province of reason is to investigate the causes of things, to shew us what consequences will follow from our acting in any particular way, to point out the best means of attaining an end, and in consequence of this, to be a check upon our instincts, our tempers, our passions and tastes; but these must still be the immediately impelling principles of action. In truth, life, without them, would not only be joyless and insipid, but quickly stagnate and be at an end.

‘ The advantages which the brute animals have over us, are possessed by those of our own species, who are just above them, guided in a manner entirely by instinct, equally strangers to the noble attainments their natures are capable of, and to the many miseries attendant on their more enlightened brethren of mankind.

‘ It should seem therefore of the greatest consequence, to enquire into the instincts that are natural to mankind, to separate them from those cravings which bad habits have occasioned, and where any doubt remains on this subject, to enquire into the analogous instincts of other animals, particularly of the savage part of our own species.

‘ We should likewise avail ourselves of the observations made on tame animals, in those particulars where art has in some measure improved upon nature.—Thus by a proper attention

we can preserve and improve the breed of horses, dogs, cattle, and indeed all other animals. Yet it is amazing this observation was never transferred to the human species, where it would be equally applicable.—It is certain that notwithstanding our promiscuous marriages, many families are distinguished by peculiar circumstances in their character. This family character, like a family face, will often be lost in one generation and appear again in the succeeding. Without doubt, education, habit, and emulation, may contribute greatly in many cases to keep it up, but it will be generally found, that independent of these, nature has stamped an original impression on certain minds, which education may greatly alter or efface, but seldom so entirely as to prevent its traces being seen by an accurate observer.—How a certain character or constitution of mind can be transmitted from a parent to a child, is a question of more difficulty than importance. It is indeed equally difficult to account for the external resemblance of features, or for bodily diseases being transmitted from a parent to a child. But we never dream of a difficulty in explaining any appearance of nature, which is exhibited to us every day.—A proper attention to this subject would enable us to improve not only the constitutions, but the characters of our posterity. Yet we every day see very sensible people, who are anxiously attentive to preserve or improve the breed of their horses, tainting the blood of their children, and entailing on them not only the most loathsome diseases of the body, but madness, folly, and the most unworthy dispositions, and this too, when they cannot plead being stimulated by necessity or impelled by passion.

He then proceeds to enquire more particularly into the comparative state of mankind and the inferior animals; and his observations are taken chiefly from that period of life, where instinct is the only active principle of our nature, and, consequently, where the analogy between us and other animals is most complete. When our superior and more distinguishing faculties begin to expand themselves, the analogy, he observes, becomes less perfect.—Many of the calamities complained of as peculiarly affecting the human species, he shews not to be the necessary consequences of our constitution, but the result of our own caprice and folly, in paying greater regard to vague and shallow reasonings, than to the plain dictates of instinct, and the analogous constitutions of other animals.

In the remaining part of his work, our author considers the uses that mankind make of those faculties which distinguish them from the rest of the animal creation. The advantages which we possess above the rest of the animal world, are principally derived, he says, from reason, the social principle, taste,
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and religion; how far these contribute to render life more happy and comfortable, is now the subject of his enquiry.

Reason, of itself, we are told, cannot be reckoned an immediate blessing to mankind; it is only the proper application of it to render them more happy, which can entitle it to that name.—Nature has furnished us with a variety of internal senses and tastes, unknown to other animals. All these are sources of pleasure, if properly cultivated; but without culture, most of them are so faint and languid, that they convey no gratification to the mind.—This culture is the peculiar province of reason.—It belongs to reason to analyze our tastes and pleasures, and, after a proper arrangement of them according to their different degrees of excellency, to assign to each that degree of cultivation and indulgence which its rank deserves, and no more.—But if reason, instead of thus doing justice to the various gifts of Providence, be unattentive to her charge, or bestow her whole attention on one, neglecting the rest, and if, in consequence of this, little happiness be enjoyed in life, in such case, we are told, reason can with no great propriety be called a blessing.

‘Let us then examine its effects, continues our author, among those who possess it in the most eminent degree —

‘The natural advantages of genius, and a superior understanding, are extremely obvious. One unacquainted with the real state of human affairs, would never doubt of their securing to their possessors the most honourable and important stations among mankind, nor suspect that they could ever fail to place them at the head of all the useful arts and professions.—If he were told this was not the case, he would conclude it must be owing to the folly or wickedness of mankind, or some unhappy concurrence of accidents, that such men were deprived of their natural stations and rank in life. — But in fact it is owing to none of these causes. A superior degree of reason and understanding is not found to qualify a man either for being a more useful member of society, or more happy in himself.—These talents are usually dissipated in such a way, as renders them of no account, either to the public or the possessor.—This waste of genius exhibits a most astonishing and melancholy prospect. A large library gives a full view of it.—Among the multitude of books of which it is composed, how few engage any one’s attention? Such as are addressed to the heart and imagination, such as paint life and manners in just colours and interesting situations, and the very few that give genuine descriptions of nature in any of her forms, are read and admired. But the far more numerous volumes, productions of the intellectual powers, profound systems and disquisitions of philosophy and

theology, are neglected and despised, and remain only as monuments of the pride and impotency of human understanding. Yet many of the inventors of these systems discover the greatest acuteness and depth of genius, half of which exerted on any of the useful or elegant arts of life, would have rendered their names immortal.—But it has ever been the misfortune of philosophical genius to grasp at objects which Providence has placed beyond its reach, and to ascend to general principles and to build systems, without that previous large collection and proper arrangement of facts, which alone can give them a solid foundation.—Notwithstanding this was pointed out by lord Bacon in the fullest and clearest manner, yet no attempts have been made to cultivate any one branch of useful philosophy upon his plan, except by Sir Isaac Newton, Mr. Boyle, and a few others, founders of the Royal Society.—Genius is naturally impatient of restraint, keen and impetuous in its pursuits; it delights therefore in building with materials which the mind contains within itself, or such as the imagination can create at pleasure. But the materials, requisite for the improvement of any useful art or science, must all be collected from without, by such slow and patient observation, as little suits the vivacity of genius, and generally requires more bodily activity than is usually found among philosophers.—Almost the only pure productions of the understanding that have continued to command respect, are those of abstract mathematics. These will always be valuable, independent of their application to the useful arts. The exercise they give to the invention, and the agreeable surprise they excite in the mind, by exhibiting unexpected relations of figures and quantity, are of themselves natural sources of pleasure. This is the only science, the principles of which the philosopher carries in his own mind; infallible principles to which he can safely trust.

‘ Though men of genius cannot bear the fetters of method and system, yet they are the only proper people to plan them out. The genius to lead and direct in philosophy is distinct from and almost incompatible with the genius to execute. Lord Bacon was a remarkable instance of this. He brought the systematic method of the schoolmen, which was founded on metaphysical and often nominal subtleties, into deserved contempt, and laid down a method of investigation founded on the justest and most enlarged views of nature, but which neither himself nor succeeding philosophers have chosen to put in strict execution. For the reasons above mentioned, it will be found that scarcely any of the useful arts of life owe their improvements to philosophers. They have been principally obliged to accidental discoveries, or to the happy natural sagacity of their private
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practitioners, unacquainted with and undebauched by philosophy.—This has in a particular manner been the fate of medicine, the most useful of all those arts. If by medicine be meant the art of preserving health, and restoring it when lost, any man of sense and candor, who has been regularly bred to it, will own that his time has been mostly taken up with enquiries into branches of learning, which upon trial he finds utterly useless to the main ends of his profession, or wasted in reading useless theories and voluminous explanations and commentaries on these theories; and will ingenuously acknowledge, that every thing useful, which he ever learned from books in the course of many years study, might be taught to any man of common sense and attention in almost as many months, and that two years experience is worth all his library.—Medicine in reality owes more to that illiterate enthusiast Paracelsus, than to all the physicians who have wrote since the days of Hippocrates, if we except Dr. Sydenham, who owes his reputation entirely to a great natural sagacity in making observations, and a still more uncommon candor in relating them. What little medical philosophy he had, which was as good as his time afforded, served only to warp his genius and render his writings more perplexed and tiresome.

‘ But what shews in the strongest light at what an awful distance philosophers have usually kept from enquiries of general utility to mankind, is, that agriculture, as a science, is yet only in its infancy.—A mathematician or philosopher, if he happens to possess a farm, does not understand the construction of his cart or plough so well as the fellow who drives them, nor is he so well acquainted with the method of cultivating his ground to the greatest advantage.

‘ Nothing contributes more to deprive the world of the fruits of great parts, than that passion for universal knowledge, so constantly annexed to those who possess them. By means of this the flame of genius is wasted in the endless labour of accumulating promiscuous or useless facts, while it might have enlightened the most useful arts by concentrating its force upon one object. Nothing more effectually checks this dissipation of genius, than the honest love of fame, which prompts a man to appear in the world as an author. This necessarily circumscribes his excursions, and determines the force of his genius into one point. This likewise rescues him from that usual abuse and prostitution of fine parts, the wasting of the greatest part of his time in reading, which is entirely the effect of laziness. Here the mind is in a great measure passive, and becomes surfeited with knowledge which it never digests: the memory is burdened with a load of nonsense and impertinence,

while the powers of genius and invention languish for want of exercise.²

Having observed the little consequence that a great understanding is generally of to the public, our author next shews the effects it has in promoting the happiness of the individual. It is very evident, he says, that those who devote most of their time to the exercises of the understanding, are far from being the happiest men: they enjoy indeed the pleasure arising from the pursuit and discovery of truth: perhaps too the vanity arising from a consciousness of superior talents makes no inconsiderable part of their happiness. But there are many natural sources of pleasure from which they are in a great measure cut off.—People who devote most of their time to the cultivation of their understandings, must of course live retired and abstracted from the world. The social affections (those great sources of happiness) have therefore no play, and consequently lose their natural warmth and vigour. The private and selfish affections, however, are not proportionably reduced; accordingly, envy and jealousy, the most tormenting of all passions, prevail remarkably among this rank of men.

When abstraction from company is carried far, it occasions great ignorance of life and manners, and necessarily deprives a man of all those little accomplishments and graces which are essential to polished and elegant society, and which can only be acquired by mixing with the world. The want of these is often an insupportable bar to the advancement of persons of merit, and proves therefore a frequent source of their disgust to the world, and consequently to themselves; since no man can be happy in himself, who thinks ill of every one around him.

One of the principal misfortunes of a great understanding, when exerted in a speculative rather than an active sphere, our author farther observes, is its tendency to lead the mind into too deep a sense of its own weakness and limited capacity. It looks into nature with too piercing an eye, discovers every where difficulties never suspected by a common understanding, and finds its progress stopt by obstacles that appear insurmountable. This naturally produces a gloomy and forlorn scepticism, which poisons the cheerfulness of his temper, and by the hopeless prospect it gives of improvement, becomes the bane of science and activity.

After endeavouring to point out the effects which the faculty of reason produces among those who profess it in the most eminent degree, our author proceeds to consider that principle which unites men into societies, and attaches them to one another by sympathy and affection. This part of his subject he does not enlarge much upon, but his observations are very ingenious and entertaining.

He

He now goes on to specify the advantages which mankind derive from taste, or an improvement of the powers of the imagination.—‘The only powers of the mind, says he, that have been much cultivated in this island, are those of the understanding.—One unhappy consequence of this has been to dissolve the natural union between philosophy and the fine arts, an union extremely necessary to their improvement.—Hence music, painting, sculpture, architecture, have been left in the hands of ignorant artists unassisted by philosophy, or even an acquaintance with the works of great masters.—The productions of purely natural genius are sometimes great and surprising, but are generally attended with a wildness and luxuriance inconsistent with just taste. It is the business of philosophy to analyse and ascertain the principles of every art where taste is concerned; but this does not require a philosopher to be master of the executive part of these arts, or to be an inventor in them. His business is to direct the exertion of genius in such a manner that its productions may attain to the utmost possible perfection.

‘It is but too lately that any attempt was made among us to analyse the principles of beauty, or of musical expression. And its having been made was entirely owing to the accident of two eminent artists, the one in painting, the other in music, having a philosophical spirit, and applying it to their several professions.—Their being eminent masters and performers, was undoubtedly of singular advantage to them in writing on these subjects, but was by no means so essential as is generally believed.—It is likewise but very lately that modern philosophy has condescended to bestow any attention on poetry or on composition of any kind.—The genuine spirit of criticism is but just beginning to exert itself.—The consequence has been, that all these arts have been entirely under the dominion of fashion and caprice, and therefore have not given that high and lasting pleasure to the mind, which they would have done, if they had been exercised in a way agreeable to nature and just taste.—Thus in painting, the subject is very seldom such as has any grateful influence on the mind.—The design and execution, as far as the mere painter is concerned, is often admirable, and the taste of imitation is highly gratified, but the whole piece wants meaning and expression, or what it has is trifling and often extremely disagreeable.—It is but seldom we see nature painted in her most amiable or graceful forms, in a way that may captivate the heart and make it better.—On the contrary, we ever find her in situations the most displeasing to the mind, in old age, deformity, disease, and idiotism. The Dutch and many of the Flemish commonly exhibit her in the
lowest

lowest and most debasing attitudes; and in Italy the genius of painting is almost constantly prostituted to the purposes of the most despicable superstition.—Thus the mind is disappointed in the pleasure which this elegant art is so admirably fitted to convey; the agreeable effect of the imitation being counteracted and destroyed by the unhappy choice of the subject.—The influence of music over the mind is perhaps greater than that of any of the fine arts; it is capable of railing and soothing every passion and emotion of the soul: yet the real effects produced by it are inconsiderable. This is entirely owing to its being in the hands of practical musicians, and not under the direction of taste and philosophy: for in order to give music any extensive influence over the mind, the composer and performer must understand well the human heart, the various associations of the passions, and the natural transitions from one to another, so as to enable him to command them in consequence of his skill in musical expression.—No science ever flourished, while it was confined to a set of men who lived by it as a profession. Such men have pursuits very different from the end and design of their art. The interested views of a trade are far different from the enlarged and liberal prospects of genius and science.—When the knowledge of an art is confined in this manner, every private practitioner must attend to the general principles of his craft, or starve. If he goes out of the common path, he is an object of the jealousy and abuse of his brethren, and among the rest of mankind he can neither find judges nor patrons. This is particularly the case of the delightful art we are speaking of, which has now become a science scarcely understood by any but a few composers and performers.—They alone direct the public taste, or rather dictate to the world what they should admire and be moved with, which the vanity of most people makes them acquiesce in, lest otherwise they should be suspected to want taste and knowledge in the subject.—In the mean time, men of sense and candor not finding that pleasure in music, which they were made to expect, are above dissembling, and give up all pretensions to the least knowledge in it. They are even modest enough to ascribe their insensibility of the charms of music to their want of a good ear, or a natural taste for it; and they find the science so complicated, that they do not think it worth the trouble it would cost them to acquire one. But before they entirely forego one of the most innocent amusements in life, not to speak of it in an higher stile, it would not be improper to enquire a little more particularly into the subject.

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Its velvet summit I'd relate,
The variegated meads below ;
The generous Southwell's fair estate,
Next Bristol's busy channel shew.

Then o'er extensive marshy vales,
Pregnant with nearly ripen'd corn,
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Where dwell the purest Britons born.

But till some muse be kind as sweet,
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Our parson climb'd the winding steep,
And fill'd with pleasing wonder, view'd
Hills, dales, fields, rivers, towns, and sheep,
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Who cannot bear the sound of trade,
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lowest and most debasing attitudes; and in Italy the genius of painting is almost constantly prostituted to the purposes of the most despicable superstition.—Thus the mind is disappointed in the pleasure which this elegant art is so admirably fitted to convey; the agreeable effect of the imitation being counteracted and destroyed by the unhappy choice of the subject.—The influence of music over the mind is perhaps greater than that of any of the fine arts; it is capable of raising and soothing every passion and emotion of the soul: yet the real effects produced by it are inconsiderable. This is entirely owing to its being in the hands of practical musicians, and not under the direction of taste and philosophy: for in order to give music any extensive influence over the mind, the composer and performer must understand well the human heart, the various associations of the passions, and the natural transitions from one to another, so as to enable him to command them in consequence of his skill in musical expression—No science ever flourished, while it was confined to a set of men who lived by it as a profession. Such men have pursuits very different from the end and design of their art. The interested views of a trade are far different from the enlarged and liberal prospects of genius and science.—When the knowledge of an art is confined in this manner, every private practitioner must attend to the general principles of his craft, or starve. If he goes out of the common path, he is an object of the jealousy and abuse of his brethren, and among the rest of mankind he can neither find judges nor patrons. This is particularly the case of the delightful art we are speaking of, which has now become a science scarcely understood by any but a few composers and performers.—They alone direct the public taste, or rather dictate to the world what they should admire and be moved with, which the vanity of most people makes them acquiesce in, lest otherwise they should be suspected to want taste and knowledge in the subject.—In the mean time, men of sense and candor not finding that pleasure in music, which they were made to expect, are above dissimbling, and give up all pretensions to the least knowledge in it. They are even modest enough to ascribe their insensibility of the charms of music to their want of a good ear, or a natural taste for it; and they find the science so complicated, that they do not think it worth the trouble it would cost them to acquire one. But before they entirely forego one of the most innocent amusements in life, not to speak of it in an higher stile, it would not be improper to enquire a little more particularly into the subject.’

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Not worth a man of learning's care,
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Wou'd one but on King-Weston hill
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Then o'er extensive marshy vales,
Pregnant with nearly ripen'd corn,
I'd pais you to the coast of Wales,
Where dwell the purest Britons born.

But till some muse be kind as sweet,
Their bounds I'll not attempt to scale;
Excuse me the luxuriant treat,
And deign to taste an humble tale. —

Our parson climb'd the winding steep,
And fill'd with pleasing wonder, view'd
Hills, dales, fields, rivers, towns, and sheep,
A landscape, elegantly rude.

Struck with the motly charming scene,
His truly Christian soul began,
Just inf'rences apace to glean,
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With pious meditations fraught,
Of virtue, charity, and love;
Here ponder'd he the text he taught,
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That sport in Contemplation's train,
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Young Squib, the noisy, pert, and vain:

Who cannot bear the sound of trade,
And damns the means that blest his race;
Of nought, but modesty afraid,
A worthy family's disgrace.

At wakes, and revels, who but he,
He trains the whelp, he tries the gun;
In fist, and single-stick his glee,
A judge of colts,—of classics, none.

“ Good morning, Doctor, cried the Youth,
I'm glad I've met you here alone;
You'll not be disobliged with truth,
Altho' 'tis somewhat harsh I own.

I heard last night your conduct blam'd,
 By grocer's widow, madam Todd;
 Who vow'd she near was half so sham'd
 As at the public tales of Dodd.*
 And then recounted to the rest,
 (For much good company she had)
 That tho' you precepts preach'd the best,
 Your patterns were immensely bad.
 Your manners loose she held; too free
 For one who sacred habit wears;
 Said, ladies, card-tables, and tea,
 Were things you minded more than prayers.
 But your appearance at the play,
 Was that which shock'd 'em worst of all;
 On such behaviour fie, they say,
 And you a second Tristram call.—
 Excuse me, Sir, if I declare,
 That there I join'd against you keen;
 What, preach o' Sunday 'fore the mayor,
 And Monday be at play-house seen?
 The season through, were you to stay,
 You'd find no clergy here so bad;
 A gownsmen fit to hear a play!
 The Bristol walk do think you mad.
 I cou'd have added, t'other day,
 I saw you to'ard the Hot-well walk,
 (I'll take my oath to what I say)
 And with comedian freely talk.
 Have we a tradesman of repute,
 That would be seen to do the same?
 How then with clergy may it suit;
 O doctor, reverend doctor, shame!
 If ever I to play-house go,
 'Tis but to murder idle hour;
 My person and address to shew,
 Ogle miss Prim, and fruit devour;
 Sometimes to make a causeless noise,
 And sweat the actors with a riot,
 'Tis one amongst my chiefest joys,
 To deal those saucy dogs disquiet."

* An excellent preacher and very good man, though not so strait laced as to debar himself any innocent diversion.

Cool, and collected in himself,
 The doctor with contemptuous smile,
 Reply'd, "Insipid, empty elf!
 Abstract of every thing that's vile!

What right have I, of conscience clear,
 Illib'ral dull remarks to mind;
 My conduct as I please, I'll square,
 Nor any fool a reason find.

My compliments to gossip Todd,
 Persuade her mind her own affairs;
 Tell her, I think't extremely odd,
 My pleasures shou'd produce her cares.

Such railers move not common sense,
 Their malice my derision meets;
 I laugh at low impertinence,
 Their souls as narrow as their streets.

To you, poor reptile, as you are,
 Beneath all mark of grave concern;
 In charity, advice I'll spare,
 If you've conception fit to learn.

No more the dangerous theme pursue,
 Of censuring persons yet unknown;
 Far better bred that man * than you;
 That player—whom I'm proud to own.

Well vers'd in commerce, had he chose,
 In paths of commerce to proceed,
 With learning's store his bosom glows,
 Whilst mother tongue you scarce can read.

Soft gentleness and pity fit,
 Thron'd in his heart, devoid of harm;
 Good sense, with modesty and wit,
 And every requisite to charm.

Shalt thou, without or worth, or grace,
 Uncurb'd, my fav'rite youth degrade,
 With nought to boast, except a face,
 Fit only for a chamber-maid.

If providence I dare arraign,
 'Twou'd be for suffering thee t'exist;
 But well we know, nought's made in vain,
 Unerring rule that never mist.

* Mr. Powell, who played with the London company in the summer season at Bristol.

Of consequence thou hast thy use,
 Tho' what it be is yet unfound;
 But recollect—avoid abuse,
 Nor seek thyself, thyself to wound.
 Retain the bridle on thy lip,
 Thy ignorance in proper bounds;
 So may'st thou live, and scape the whip,
 Worthless, tho' worth ten thousand pounds."

APPLICATION.

*The good we know of any let's declare;
 Faults are best hid, if friends we wou'd encrease;
 For our own sakes, the deeds of others spare,
 One babbling fool may sap a kingdom's peace.'*

No offence to Mr. Mozeen, we think this should be called a Dialogue rather than a Fable; and such a dialogue it is, as we should not expect to hear from the *Personæ Dramatis* he has introduced. The Coxcomb, for once in his life, happens to act the part of a sensible friend, in telling the parson the public were scandalized at his frequenting play-houses and gaming-tables; and the Doctor, by his reply, seems to have taken his degree not at Oxford or Cambridge, but at Billingsgate. This may suffice as a sample of our author's manner and colouring. We shall only add, that he lays claim to the approbation of the public, as a staunch patriot, a fierce adversary of favourites, and an unshaken friend to the minority. He bestows the warmest praises upon the incomparable *Pitt*: he sheds tears over the memory of *Churchill*: he mentions dear *Jack Wilkes* with expressions of rapture; and in extolling the *Earl Temple*, to whom the work is dedicated, he, as the highest compliment he can pay to human nature, joins his lordship in the same verse with the master of Sadler's-Wells:

'Excuse me, Grandeur, if you can,
 Let *Temple* yoke with *Rosoman*.'

III. *Miscellaneous Pieces of Poetry; selected from various eminent Authors: among which are interspersed a few Originals.* 8vo. Pr. 2s. 6d. Becket.

WITHOUT doubt the public is obliged to those charitable undertakers who carefully preserve and cherish the foundlings of wit and genius, whom either their own parents seem to have abandoned, or the world, from inattention, has

has overlooked. The purpose of this, as of all other charitable institutions, is, however, apt to be defeated by prejudices and partialities; sometimes by an excess of good nature, and sometimes by want of proper discernment in the directors, who generally admit improper objects into these hospitals of taste. Nevertheless, it is better that fifty bantlings of Dulness should live, than that one production of Genius should perish.—The truth is, after the many collections of this kind which have been already published, it is no easy matter to find detached poems of merit, sufficient to constitute a moderate volume; and this, we suppose, is one reason which has obliged the compilers of the miscellany now before us, to mix some of the bran of mediocrity with the superfine flour of composition. Let us hear what they say for themselves on this occasion:

‘ The editors are well aware, that the greatest care in selecting this collection cannot escape the censure of all those, who are, or who esteem themselves judges of composition. It were a vain effort indeed to seek to please all. While such a variety of tastes and sentiments subsist in the world, a few only can express approbation. As, however, the compilers of this volume confess, that not only the entertainment of their readers, but also a view to their own private advantage, gave rise to the publication; it is both their duty and interest to endeavour to answer every objection, which judgment and genius, as well as ignorance and caprice, may alledge against it.

‘ To selections such as this, it is commonly objected, that they are either composed of pieces altogether destitute of poetical merit; or, should the versification please, the subjects seldom fail to disgrace it. The refutation of this remark, the reader, only upon perusing our collection, can furnish. The editors will however venture to say, That nothing has been admitted, which has not the sanction of genius either in itself, or in its author. They will not deny that a prejudice in favour of some particular persons, may have led them to insert pieces of theirs, which needed correction. Yet they are not afraid of incurring censure, even on that account; since few who have ever heard of the names of Hervey, Doddridge, and Davies, but will seize with avidity the unfinished labours of their pens: the reliques of a friend, however trifling, will be respected for the sake of his memory. Let these little pieces be viewed in this light, and while they are read, may they kindle a wish that their poetical performances had been more numerous and more correct.—The other part of the objection is removed, as the editors flatter themselves, the subjects treated of do not dishonour the goodness of the poetry; the greater part of them being on topics either serious, moral, or divine.

‘ The pieces of real merit, hackneyed through every collection, have not had a place here; as the compilers are convinced, that perpetual uniformity is as apt to disgust, as perpetual variety to perplex. The poems in this selection, are not to be found in any other: they are mostly taken from books of merit, little known, which have undergone but one edition, and were scarce ever heard of in Scotland. These works, hitherto hid, as it were, from the world, it is hoped, will be found no ways inferior to others more common, and much esteemed.

‘ The public, it is expected, will receive the few originals by the unknown pen with indulgence: let youth plead exemption from severity, and inexperience excuse these faults,

— *quas aut incuria fudit,*

Aut humana parum cavit natura. —

‘ The author of the paraphrases from scripture, was well known as a divine—and a christian. As such his memory will be ever revered.—A character far superior to the scholar, the philosopher, or even the poet.’

Mr. Langhorne’s pieces will always be well received, where true Taste does the honours of the place. The ode which follows pleases us extremely, by its melody, originality, and pathos: so does the Hymn to Humanity, which we have not room to insert. The ode by Mr. Gray, page 96, is the child of true genius. The name of Mr. Mason is sufficient to stamp a value on the pieces that follow this ode: nor can we with justice refuse our approbation to this elegant poem on Truth:

‘ Hence, gay Delusion’s fickle train;
Ye nimble shadows light and vain,
That wanton, glitt’ring in the eye of youth:
No more the airy dance I tread,
By flitting forms to ruin led;
Your baleful charms I fly, the votary of Truth.
Hail, holy dame! of aspect bright,
Sprung from th’ eternal fount of light,
Whose visage pours the streaming day,
Where darkness, brooding darkness lay!
Before thy face the miscreant fled;
And with her all her phantoms drear;
Pale Horror, of himself afraid,
And teeming Guilt, and fell Despair,
What time the cherub Mercy from on high,
With thee in league conjoined, descended from the sky.

Fearful

Fearful the dawn of hope bereft!

Ere Mercy beam'd with op'ning grace:

For thou the blasted earth had'st left;

Had'st left with man's accursed race.

Thine injur'd cause,

By man betray'd;

Thy broken laws,

No more obey'd,

Drew from thy virgin eye the copious tear.

Then ghastly Vengeance stood,

And claim'd the forfeit blood;

And Justice urg'd the doom, a counsellor severe.

When Mercy, lo! of wondrous birth,

In heav'n begot, though born on earth,

From the side issuing of a wounded lamb:

All rob'd in white, the meek ey'd maid,

Prepar'd man's ruin'd cause to plead,

Prepar'd, with ransom due, and sweet persuasion came.

Her blameless form held Justice mute;

Her proffer'd price the debt o'erpay'd;

Well-pleas'd th' Almighty heard the suit,

In purpling glory fresh array'd!

Then thou, O TRUTH, didst yield thine hand,

In proof of amity sincere;

And Peace and Justice knit the band,

The fourfold band of concord dear,

In heav'n the gratulations loud began;

Glory to God on high, peace and good will to man.

Come, lovely TRUTH, more lovely grown,

Since mercy made thee all her own:

Her signature she bade thee wear,

Her greetings sweet to mortals bear,

And leave her name, her form impress,

In living characters on every panting breast.

She bade thee cheer each drooping heart,

And wipe the mourner's beamless eye;

Its optic upwards taught to dart,

To meet the day spring from on high.

Full in the view, th' atoning cross present;

The mangl'd body bare, with clotted gore besprent.

O come thou then, not wrapp'd in cloud,

Nor as in Sinai thund'ring loud;

Nor yet in mystic form be seen,

By Fancy dress'd, the pageant queen.

Come, but with look serene, and clear,
 Such as in heav'n thou'rt wont t' appear.
 Each fear, each trembling doubt repel,
 Here, guest divine, here deign to dwell;
 The frantic dreams of vanity controul;
 O pour God's fulness on my ravish'd soul,
 Confirming ev'ry grace, and realize the whole.' }

The following sonnet, by Mr. W——e, is all elegance and simplicity :

' The gentle maid, whose hapless tale
 These melancholy pages speak ;
 Say, gracious lady, shall she fail
 To draw the tear adown thy cheek ?

No ; never was thy pitying breast
 Insensible to human woes :
 Tender, though firm, it melts distress
 For weaknesses it never knows.

Oh ! guard the marvels I relate
 Of fell ambition scourg'd by fate,
 From reason's peevish blame :
 Bless'd with thy smile, my dauntless sail
 I dare expand to Fancy's gale :
 For sure thy smiles are fame.'

We must likewise recommend Mr. Cooper's elegy, intituled, " A Father's Advice to his Son ;" in which there is a strong vein of poetry, humanity, and good-humour — There are several other pieces that will not fail to entertain the reader of taste, who, we doubt not, will join with us, in hoping this collection may be exempted from the horrors of oblivion.

IV. *Essays on Medical Subjects, originally printed separately ; to which is now prefixed an Introduction relating to the Use of Hemlock and Corrosive Sublimate ; and to the Application of Caustic Medicines in cancerous Disorders. By Thomas Gataker. 8vo. Pr. 4s. Dodsley.*

THESE pieces having been reviewed as they were published separately, we have nothing to do on this occasion, but to give an account of the Introduction, in which Mr. Gataker has made some remarks upon certain supposed specifics, namely, the hemlock, corrosive sublimate, and Plunkett's secret for extirpating cancerous tumours, which has been purchased

chased by Mr. Guy, surgeon, of Mark Lane. With respect to the first, which has been so much extolled in Germany, he says, 'The affair at present does not clearly appear in that light, as it is not easy to explain the difference between the doctor's account and the experience of others; for, after enumerating all these virtues which are attributed by Dr. Storck to the hemlock; after considering this collection of extraordinary effects said to be produced by one medicine only, which, according to this account, is alone sufficient to cure almost every difficult or otherwise incurable distemper, how is it possible to explain satisfactorily the result of the experiments that have been made with the hemlock in this kingdom; where the use of this medicine does not plainly appear to have produced any remarkable advantage in any one disease? Yet there never probably was a medicine offered to the public which was more candidly as well as generally attended to, by the most eminent of the profession in private practice, and in all the hospitals in the kingdom. Every means to procure success has been regarded, and every objection which was thought capable of preventing a discovery of the good effects of the hemlock, has been carefully obviated. The plant has been sent for from Dr. Storck, to see whether it corresponded with that which is called the hemlock in England, and even the prepared medicine has been procured and taken, without differing in effect from that which was in common use here. On the other hand, it may indeed be said that the ill effects or inconveniences attending the use of this medicine are in general very inconsiderable, the usual operations of it, where it produces any at all, appearing sometimes by a slight increase of urine or perspiration, especially in the beginning of the course, and sometimes, though rarely, occasioning an evacuation by the bowels. When the hemlock is given in large quantities, it sometimes affects the sight, and occasions giddiness, but these symptoms are temporary, and do not leave any lasting ill consequence. In general, the hemlock, as it has been given in this country, produces very little effect of any kind, at least for a continuance. In vain, therefore, is it any longer to hope, amongst the variety of extraordinary virtues which this medicine was said to be endued with, that it possesses any power to destroy the peculiar humour occasioning cancerous complaints; nor can the inefficacy of it in that respect particularly be too fully known, in order that neither the usual methods of palliating or relieving these complaints may be omitted, nor the future pursuits of a more effectual remedy for this afflicting distemper be suspended, by an attention to what has proved so unavailing as the hemlock.' And yet we know a gentleman of learning and

veracity, who declares he was intirely cured by the hemlock, internally taken and externally applied, of a very dangerous phagedenic ulcer in his back, which had some appearances manifestly cancerous.

Our author here takes occasion to make some strictures upon nostrum-mongers; and animadvertes in particular upon Plunket and his abettors, who pretend that his medicine, by a specific power, loosens the cancerated tumour, and brings it away with all its roots, without damaging the neighbouring parts. He ridicules the notion of a cancer's having roots; though in this particular we cannot help thinking he laughs in the wrong place, inasmuch as those roots have been described by the best authors, and as we have always observed the most eminent surgeons, in the amputation, or extirpation, of cancerous tumours, particularly careful in examining and taking away the said roots, lest from such remains the disorder should re-germinate.

Mr. Gataker alleges, that an empiric of the same name (Plunket) had left the receipt of this medicine for the use of St. Stephen's hospital in Dublin; that Mr. Guy had, for his own emolument, countenanced the erroneous notion of its extirpating cancers with their roots, as well as that this method was much less painful than that of excision; whereas (he asserts) the pain excited by Plunket's medicine, is in some parts of its operation, not only as severe as almost any pain that can be suffered, but much aggravated, in comparison with the other method, by the tedious duration of it. He moreover says; there are many cancerous cases, which, from their size, their situation, and other circumstances, cannot admit of having this medicine applied to them; and that in bad cases, Mr. Guy has declined the application of the medicine, where they have been afterwards relieved or cured by the common operation. In a word, Mr. Gataker throws out some insinuations unfavourable to the character of Mr. G—, with relation to his conduct in exaggerating the virtues of this medicine; and he draws a parallel between this and the usual method of extirpating cancerous and schirrous tumours, in which he gives the preference to the operation by steel.

The next article in the following pages relates to venereal complaints; in the consideration of which, he endeavours to shew that the solution of corrosive sublimate has often proved ineffectual, and that this is the case with all other pretended specifics which have been obtruded on the public, except so far as they are preparations of mercury, which he allows indeed to be a specific (when duly administered) in all the stages of this distemper.

• Upon

‘Upon the whole, as far as the venereal poison can be judged of, it appears that the pox is a distemper of a peculiar kind;—that mercury, the common remedy for it, is remarkably and specifically suited to destroy the peculiar poison occasioning this distemper, as it very rarely fails to do when properly administered;—that the operation of this medicine is sometimes by the common discharges of the skin, bowels, or kidneys; and now and then it produces its salutary effects with hardly any apparent alteration in the discharges of the body; but that its natural and most common, as well as most powerful operation, is upon the mouth, by encreasing the quantity of spittle;—that where the symptoms of the disease are mild, the distemper may admit of a cure without the mouth being affected, or at least considerably, especially where the operation of the medicine takes an easy and favourable turn to any of the common discharges before mentioned; but that where the symptoms are more obstinate and malignant, it is necessary, in order to remove them, and to secure against a return of them, to administer the mercury in such a manner as more or less to affect the mouth, or to salivate;—that the effect on the mouth, or a salivation, is not however necessary in itself, as an healthy or unhealthy person is equally liable to be salivated by the same medicine; but as it is the natural effect of mercury to produce this symptom in the mouth when it acts with most efficacy, so far a salivation in a greater or less degree is in some cases necessary, as it is a sign that the medicine has acted with that power which the malignity or obstinacy of the symptoms required.’

What then, will nothing cure a pox but a regular salivation? We should do a manifest injustice to our own observation and experience, if we did not declare that we have known repeated instances of the worst symptoms of the lues venerea, radically cured by mercurial unction, without the mouth’s being at all affected; by the worst symptoms we mean nocturnal pains, attended with nodi, tophi, and gummata, on the forehead, shins, and fore-arms, serpiginous eruptions on the head and breast, verrucæ circa pudendum, and cristæ galli in perineo.—As Mr. Gataker’s hand was in, we wish he had told us his method of curing gonorrhæas unattended with any other symptom but the ardor urinæ and chordee; for if mercury be the only specific for the lues venerea, he undoubtedly prescribes it in this stage; and yet he seems to think that in such a case it will serve no good purpose. In short, so much has been written on this subject, *pro* and *con*, by different practitioners, each inveighing against the other’s method as pernicious, that we should think the young student would be lost in a labyrinth

from whence there was no issue ; and we ourselves, if we knew no more of the distemper than what we have learned by reading books, should conclude that no person whatever has been radically cured of any degree of the lues venerea, since it was first imported into Europe by the soldiers and sailors of Christopher Columbus.

V. *The Midwife's Pocket-Companion : or, A Practical Treatise of Midwifery. On a new Plan. Containing full and plain Directions for the Management and Delivery of Child bearing Women in the different Cases, and the Cure of the several Diseases incident to them and new born Children, in the safest Manner, and according to the best Improvements. Adapted to the Use of the Female as well Male Practitioner in that Art. By John Memis, D. M. 12mo. Pr. 3s. Dilly.*

NOTwithstanding the numerous late publications in midwifery, our author informs us in the Preface, that such an epitome as he here offers was necessary, both as a syllabus to the teacher, and to render the art more intelligible to the female pupil ; for whose benefit he intimates the work is principally intended : but we find him directing the use of scissars, forceps, and crotchets, which we apprehend should be reserved entirely to the male practitioners, and only to those of sufficient experience. Midwifery, as a practical art, is surely as difficult as any other handy-craft, and ought therefore to be learnt in the same manner, by a regular apprenticeship. A young man must labour, try, do and undo, for some years, before he can make a chest of drawers, or turn a pump ; and it is surely as difficult to deliver a child, in some bad cases, as to do either. Learning and genius avail little in this case. We question if Sir Isaac Newton, after studying the subject three years, could make a pair of shoes so well as an illiterate man who had employed the same space of time in actual trials. Yet a young doctor, or even an apothecary's apprentice, after attending a course or two of midwifery lectures, commences *accoucheur*, and is consulted and acts in the most important, and perhaps the most difficult, of all manual operations, and where the lives of two individuals are concerned : pay it sometimes happens that he commences author on the subject, and after turning over some systems of midwifery, he sets forth *A Practical Treatise of Midwifery, on a new Plan*, which if dedicated to a professor who has taught the art for some years, is presumed to have his sanction, and goes out into the world as a work complete in its kind, and which may be depended on in all cases of difficulty and danger. The

The work before us is methodically divided into three parts, each of which contain the same number of chapters; the first, comprehending the description of the parts, the placenta, moles, with the position of the child, &c. is chiefly copied from Dr. Smellie's Treatise, which has been of great service to our author. The three chapters of the second part are on natural, unnatural, and preternatural births.

To give the reader a general idea of the author's manner in natural labours, we shall transcribe the following passage.

'Thirdly, if it happens that true pains being come on, the labour should prove tedious, it occasions what we call a lingering birth, and proceeds from a natural stiffness or straitness of one or both mouths of the womb, which open with great difficulty: a case incident, for the most part, to women who are with their first child, especially if they are of a dry constitution, or much advanced in years.

'In this case, and indeed more or less in every case, where the parts are in any degree rigid, dry, or inflamed, we begin with making soft and slippery the mouths of the womb and the parts all around, by anointing the outward with hogs-lard, or soft swines seam, and the inward with hard fresh butter, anointing at the same time our fingers and hand with the same; which done, we next widen the outward mouth of the womb slowly and gradually in every pain, by introducing our four fingers and thumb closed lengthways, as it were like the small end of a sharp-pointed sugar-loaf; and turning them round therein backward and forward gently, we gradually stretch that, and the passage of the womb, and inward mouth, one after another.

'Our whole hand being thus got into the passage, we sometimes find it necessary, while the labour is going on, to insinuate our fingers, with the flat of the hand, between the child's head and the inward mouth of the womb, otherwise it might be pushed before the head, especially that part of it next the share-bone, even through the outward mouth; or if the head passes the inward mouth, it might push out the parts at the outward mouth, and endanger that deplorable tearing of the seam of the hips above-mentioned, laying the two openings of fundament and womb into one.

'We make therefore, this artificial widening of the mouths and passage of the womb very cautiously, and never unless absolutely necessary; and even then leisurely, and in time of a pain, when the woman is least sensible of the widening force of our hand.'

We most heartily join with the author in his caution of not practising these widening arts unless absolutely necessary, which

will not happen once in fifty labours, and, when necessary, are not to be performed in the manner he recommends, by *turning the four fingers and thumb closed lengthways, and turning them backwards and forwards*. Nor is the perinæum (which he calls *the seam of the hips*, a term, as well as many others, absolutely unintelligible on this side the Tweed) to be saved by the method he here recommends; on the contrary, it will rather endanger the tearing it more. And as this circumstance of lacerating the perinæum is the most common accident in labours, especially of first children, our author, who enumerates many of less consequence, would have done well to have mentioned the means of preventing it.

At p. 59. l. 18. to p. 60. l. 13. we find the following passage:

‘ Eighthly, After the child is born, if the womb-cake or after-birth comes quickly away, as generally happens in natural births, and the child is living and well, we forthwith tie and cut the navel-string, and order the child’s head to be covered with a warm cap, and put under the bed-clothes, or its body to be covered with a warm flannel or linen cloth.

‘ If there is no token of the after-burden coming away soon, and no flooding obliges us to hasten its delivery, we rather let it alone a while, and allow the mother to rest a little, and the child recover.

‘ If the child happens to be born very weakly, before we tie and cut the navel-string, we deliver the after-burden.’

It sometimes happens that the after-birth immediately follows the child, in which case there is no time to tie the navel-string and separate the child before the after-birth comes away; but this does not happen once in five hundred labours. In all other cases the best practitioners recommend the separating the child before any attempt is made to bring away the placenta. By the natural contraction of the womb, when freed from the distention occasioned by the bulk of the child and waters, the after-birth is kindly and gradually separated; but this does not happen instantly; and if there is no flooding, we may safely wait half an hour; but surely, whether the child is born weakly or not, there is no occasion to defer the separation of it: no benefit can accrue to the child, none to the mother; but many to both, by making a single ligature and dividing the string, which it is not our present business to enumerate. The arts commonly used to revive a weakly child can be better put in practice on the nurse’s knee by the fire side: and indeed when our author comes to treat of the manner of delivering the placenta, he takes it for granted that the navel-string is tied and cut before that is attempted. We observe that our author has herein been influenced by Dr. Smellie’s first publication;

we know too that Mauriceau and others recommend the same practice; notwithstanding which, we will venture to affirm the other to be by much the better method; and that it is now adopted by the ablest practitioners of this kingdom, both male and female.

The great objection we have to this work is, that it seems entirely to be copied from books, and not dictated by experience; and that oftentimes dangerous, if not impossible expedients are recommended; as for example; At p. 53, in the cases of difficulty, after the head of the child is born, he expresses himself thus; 'or should the outward mouth of the womb be strongly contracted round the neck, we push up our hand along its breast, and pull as before.' In this situation it is very difficult to push up the hand, and the consequence of attempting it will certainly be the tearing the perinæum, or hip-seam, as our author terms it. At the bottom of p. 64. he says, the washing of the child may be performed first, before the navel-string is tied and cut, for which he may have some written authority, but, however, we do not remember it; and we will venture to assert the practice is both difficult and absurd. The last thing that we must disapprove in this first part on natural births, is his advising the hand to be passed up into the womb after the delivery of the placenta; for notwithstanding this practice has many abettors, there can happen very few cases indeed in which it is necessary; and to recommend it in all, is giving the mother unnecessary pain, and may be productive of danger.

We shall be very concise on the remainder of this work, declaring before hand our total disapprobation of putting the instruments he mentions into the hands of the female practitioner, and expressing our wishes that they were not so often used by the males, which publications of this nature are too apt to promote. With regard to the use of the forceps, he sets out with the following directions;

'Having first anointed our hands, and the outward mouth and passage of the womb, with hogs-lard or soft fresh-butter, we stretch the same slowly and gradually with the fingers of our right-hand, one after another, and then altogether, introduced in a longish form, and turned round backward and forward, pushing up more and more by piece-meal, till the parts be sufficiently widened, as was shewn before in natural births.

'If the head of the child is so low, that our hand cannot be introduced high up in this form, we widen the passage with our fingers pushed up along the moveable end of the rump-bone, the back of the hand being placed next to the child's head; and

and when sufficiently opened to admit all our fingers, we turn the back of our hand to the fundament, while our thumb and fingers being flattened, slide along between the head and rump-bone, using sometimes the right, sometimes the left-hand.

In opposition to which, from reason and experience, we declare the forceps can never be profitably employed till the head is very low down in the pelvis, and seldom till it begins to push out the perinæum backwards; in which situation every practitioner knows there is no room for the hand to be passed up, and even turned round between the head of the child and the end of the rump-bone.

The third and last part treats of diseases of the mother before delivery, after delivery, and of those of infants; which is methodical, concise, and seems to be judiciously drawn up.

We are extremely sorry our duty to the public has obliged us to be so severe on Dr. Memis: however, he has, for the most part, carefully abridged what he found in different authors; and we make no doubt that after twenty years practice and experience, he will be able to publish a complete treatise on the subject of midwifery.

VI. *Excerpta Quædam e Newtoni Principiis Philosophiæ Naturalis, cum Notis variorum.* 4to. Pr. 10s. 6d. Nourse.

IT is the business of those who adhere to the present method of philosophising, established by Sir Isaac Newton, to find out the laws of nature by experiments and observations, and derive the causes of all things from the most simple principles possible. Philosophers of this kind will frame no hypothesis, nor receive them into philosophy otherwise than as questions whose truth may be disputed; they proceed therefore in a two-fold method, synthetical and analytical. From some select phenomena they deduce, by analysis, the forces of nature, and the more simple laws of forces; and from thence, by synthesis, shew the constitution of the rest. To this, with a proper application of geometry, is owing the great advantage the present system of philosophy has over all the preceding ones, and the vast improvements it has received within the last age. What wonderful advancement in the knowledge of nature may be made by this method of enquiry, when conducted by a genius equal to the work, will be best understood, by considering the discoveries of the illustrious philosopher above-mentioned. To him it is principally owing that we have now a rational system of natural philosophy, who, by pursuing the sure and unerring method of reasoning from experiments and observations, joined
with

with the most profound skill in geometry, has extended his enquiries to the most minute and invisible parts of matter, as well as to the largest and most remote bodies in the universe; and who has established a system, free from the uncertainty of a mere hypothesis, raised upon the secure and lasting basis of geometry itself.

As the philosophy of Newton is now universally received, it is our opinion that a well-executed treatise tending to elucidate the more difficult parts thereof, cannot fail of being acceptable to such as are desirous of being acquainted with the true system of the world, which, in some measure, seems confirmed by the encouragement given to the work now before us, by so large a number of subscribers.

Our author, after premising the necessary definitions, enumerating the laws of motion, and clearly explaining the several corollaries that flow from those laws, divides the remaining part of the work into six sections. In the first of these, Sir Isaac Newton's method of prime and ultimate ratios, together with the lemmas that compose the first section of the first book of the Principia, are treated by the learned editor in a manner suitable to the importance of the subject.

Section 2. The invention of centripetal forces, the 38th, 39th, and 40th propositions in the first book of the Principia, are here illustrated with great judgment and propriety.

Sect. 3. treats of the motion of bodies in eccentric conic sections. Here the reader will find the 11th, 12th, 13th, 14th, 15th, and 16th propositions of the first book of the Principia explained in a curious and satisfactory manner.

Sect. 4. In this section, previous to the investigations relating to the *attractive forces of spherical bodies*, our learned author proposes and demonstrates the following useful theorem;

Quantitates materiæ in corporibus funependulis, quorum centra oscillationum a centro suspensionis æqualiter distant, sunt in ratione compositâ ex ratione ponderum et ratione duplicatâ temporum oscillationum in vacuo.

DEM. Nam velocitas, quam data vis in datâ materia, dato tempore generare potest, est ut vis et tempus directè, et materia inversè. Quo major est vis, vel majus tempus, vel minor materia, eo major, generabitur velocitas. Id quod per motus Jeggem secundam manifestum est. Jam vero si pendula ejusdem sint longitudinis, vires motrices in locis a perpendiculo æqualiter distantibus sunt ut pondera; ideoque si corpora duo oscillando describant arcus æquales et arcus illi dividantur in partes æquales; cum tempora quibus corpora describunt singulas arcuum partes correspondentes sint ut tempora oscillationum totarum erunt velocitates ad invicem in correspondentibus oscillationum

tionum partibus, ut vires motrices et tota oscillationum tempora directè, et quantitates materiæ reciprocè; ideosque quantitates materiæ ut vires et oscillationum tempora directè et velocitates reciprocè. Sed velocitates reciprocè sunt ut tempora; atque ideo tempora directè et velocitates reciprocè sunt ut quadrata temporum; et propterea quantitates materiæ sunt ut vires motrices, et quadrata temporum, id est, ut pondera et quadrata temporum. Q. E. D.

Cor. Ideoque si tempora sint æqualia, quantitates materiæ in singulis corporibus erunt ut pondera.

Notwithstanding this demonstration is very concise and elegant, we apprehend it might have been rendered more easy to be understood by the generality of readers by an analytical process, as thus: Let F and f represent the motive forces, T and t the times employed by those forces to generate the velocities V and v in the quantities of matter M and m respectively. It is well known that $V : v :: \frac{F \times T}{M} : \frac{f \times t}{m}$. Multiply extremes and means, we have $V \times f \times t \times M = v \times F \times T \times m$; whence $M : m :: F \times T \times v : f \times t \times V$; or $M : m :: \frac{F \times T}{V} : \frac{f \times t}{v}$, but $V : v :: t : T$, and $t : T :: t : T$; therefore $V \times t : v \times T :: t^2 : T^2$: from hence we get $\frac{T}{V} : \frac{t}{v} :: T^2 : t^2$, and consequently $M : m :: F \times T^2 : f \times t^2$. Q. E. D.

Cor. If $T = t$, then $M : m :: F : f$.

In the remaining part of this section our author has greatly facilitated the investigations of the 70th, 71st, 72nd, 73^d, 74th, 75th, 76th, and 78th propositions in the first book of the Principia; and, as a specimen of his truly understanding the doctrine of ultimate ratios, we shall make the following extract:

‘ Si quantitates duæ $a+x$ et $b+y$ componantur ex partibus datis a et b , et ex partibus non datis, simul tamen nascentibus, vel simul evanescentibus, x et y ; fuerit autem $a+x$ ut $b+y$; erit semper x ad y ut a ad b . DEM. Cum enim ponatur $a+x$ ut $b+y$, erit semper $a+x$ ad $b+y$ in datâ ratione; nascentibus autem vel evanescentibus x et y , est $a+x$ ad $b+y$, ut a ad b ; quare $a+x$ erit semper ad $b+y$, ut a ad b ; ideoque x erit ad y semper ut a ad b .

‘ Aliter, Est $a+x : b+y : m : n$ ex hypothesi: sit \dot{x} et \dot{y} contemporanea finita incrementa vel decrementa x et y , et erit $a+x+\dot{x} : b+y+\dot{y} :: m : n$ ex hypothesi; ergo $a+x+\dot{x} : b+y+\dot{y} :: a+x : b+y$, et $ab+bx+b\dot{x}+ay+y\dot{x}+y\dot{y} = ab+ay+a\dot{y}+bx+xy+x\dot{y}$, et $b\dot{x}+y\dot{x} = a\dot{y}+x\dot{y}$; atque idcirco $\dot{x} : \dot{y} :: a+x : b+y :: m : n$. Si vero contemporanea incrementa vel decrementa quantitatum duarum, quæ simul existere incipiunt, semper vel æquales sint vel in eâdem ratione, quantitates ipsæ vel æquales erunt, vel in hâc ratione; hoc est, erit \dot{x}

$x : y :: a + x : b + y$ in omni casu, et $bx + yx = ay + yx$, vel $bx = ay$, atque id circo $x : y :: a : b$.

Section 5. explains, in an easy and familiar manner, the motion of bodies in moveable orbits, and the motion of the apsidæ. In this section, the 43d, 44th, and 45th propositions of the Principia, B. 1. are also invelligated in a method extremely clear and judicious.

Section 6. Here our author, after having well explained the motion of bodies tending to each other with centripetal forces, in a series of proportions corresponding with those in the 9th section of the first book of the Principia, introduces some curious investigations relating to the inequalities of the lunar motions, the flux and reflux of the sea as arising from the actions of the sun and moon, and plainly shews, in the following problem, that the unequal motion of the satellites of Jupiter and Saturn are derived from those of our moon.

PROBLEMA. *Motus inæquales satellitum Jovis et Saturni a motibus lunaribus derivare. Ex motibus lunæ nostræ motus analogi lunarum seu satellitum Jovis sic derivantur. Motus medius nodorum satellitis externi Jovialis, est ad motum medium nodorum lunæ nostræ, in ratione composita ex ratione duplicata temporis periodici terræ circa solem ad tempus periodicum Jovis circa solem, et ratione simplici temporis periodici satellitis circa Jovem ad tempus periodicum lunæ circa terram (per Corol. 16); ideoque annis centum conficit nodus iste 8 gr. 24' in antecedentia. Motus medii nodorum satellitum interiorum sunt ad motum hujus, ut illorum tempora periodica ad tempus periodicum hujus (per idem corollarium) et inde dantur. Motus autem augis satellitis cujusque in consequentia est ad motum nodorum ipsius in antecedentia, ut motus apogæi lunæ nostræ ad hujus motum nodorum, (per idem Corol.) et inde datur. Diminui tamen debet motus augis sic inventus, in ratione 5 ad 9 vel 1 ad 2 circiter, ob causam quam hic exponere non vacat (Vid. Cor. 8.). Æquationes maximæ nodorum et augis satellitis cujusque fere sunt ad æquationes maximas nodorum et augis lunæ respectivè, ut motus nodorum et augis satellitum tempore unius revolutionis æquationum priorum, ad motus nodorum et apogæi lunæ tempore unius revolutionis æquationum posteriorum (Vid. Cor. 16.). Variatio satellitis e Jove spectati, est ad variationem lunæ, ut sunt ad invicem toti motus nodorum temporibus quibus satelles et luna ad solem revolvuntur, per idem corollarium; ideoque in satellite externo non superat 5'', 12'''.*

Our learned commentator next proceeds to the theory of comets; and after having shewn that these enormous bodies move in conic sections, having their foci in the centre of the sun,

sun, and by radii drawn from the sun to the comet, describe areas proportional to the times, concludes this stupendous work with the following corollaries.

* Corol. I. Hinc si cometæ in orbem redeunt, orbis erunt ellipses, et tempora periodica erunt ad tempora periodica planetarum in axium principalium ratione sesquuplicata. Ideoque cometæ maximæ ex parte supra planetas versantes, et eo nomine orbis axibus majoribus describentes, tardius revolventur. Ut si axis orbi cometæ sit quadruple major axe orbis Saturni, tempus revolutionis cometæ erit ad tempus revolutionis Saturni, id est, ad annos 30, ut $4\sqrt{4}$ (seu 8) ad 1, ideoque erit annorum 240.

* Corol. II. Orbis autem erunt parabolis adeo finitimi, ut eorum vice parabolæ sine erroribus sensibilibus adhiberi possint.

* Corol. III. Et propterea (per corol. 7. prop. xviii.) velocitas cometæ omnis, erit semper ad velocitatem planetæ ejusvis circa solem in circulo revolventis, in subduplicatâ ratione duplæ distantiae planetæ a centro solis, ad distantiam cometæ a centro solis quamproxime. Ponamus radium orbis magni, seu ellipseos in qua terra revolvitur semidiametrum maximum esse partium 100000000: et terra motu suo diurno mediocri describet partes 1720212, et motu horario partes 71675½. Ideoque cometa in eadem telluris a sole distantia mediocri, ea cum velocitate quæ sit ad velocitatem telluris ut $\sqrt{2}$ ad 1, describet motu suo diurno partes 2432747, et motu horario partes 101364½. In majoribus autem vel minoribus distantis, motus tum diurnus tum horarius erit ad hunc motum diurnum et horarium in subduplicatâ ratione distantiarum reciproce ideoque datur.

* Corol. IV. Unde si latus rectum parabolæ quadruplo majus sit radio orbis magni, et quadratum radii illius ponatur esse partium 100000000: area quam cometa radio ad solem ducto singulis diebus describit, erit partium 1216373½, et singulis horis area illa erit partium 50682¼. Sin latus rectum majus sit vel minus in ratione quavis, erit area diurna et horaria major vel minor in eadem ratione subduplicatâ.

We sincerely wish that the learned author, or persons concerned in this work, may extend the next edition of it to a complete commentary upon the whole Principia, executed with the same elegance and perspicuity as the detached parts here enumerated.

VII. *Improvements in the Doctrine of the Sphere, Astronomy, Geography, Navigation, &c. Deduced from the Figure and Motion of the Earth; and absolutely necessary to be applied in finding the true Longitude at Sea and Land. Rendering all other Methods more correct, and in some Cases by more than half a Degree or 30 geographical Miles.* By Samuel Dunn. 4to. Pr. 2s. 6d. Vaillant.

IN the preface to this work our author informs us, that 'Of all the methods which have been proposed for finding the longitude at sea and land, the transits of Venus and Mercury over the disk of the sun, the eclipses of Jupiter's satellites, and of the sun and moon, the observed place of the moon in the ecliptic, and a machine to keep true time in a ship at sea, or to remove from one place to another, have been generally allowed as some of the best ways, whereby the true longitudes of places have been likely to be found out and settled at sea and land.

'In these sheets (continues our author) I have not considered to what degree of accuracy astronomical observations can be made that belong to either of these methods: but it is the subject of this discourse to demonstrate, that notwithstanding a possibility of making such observations without any error, both the instruments and observers being ever so correct, and the computations being made after the usual manner, quite correct; after all, there is an error in the determination of the TIME, which hath not been pointed out by any person before me: and this error, I have shewn, ariseth from the figure and diurnal motion of the earth.'

With regard to the work itself, it is divided into sixteen sections; of these, the fifth, sixth, and tenth are most essential, as they contain the general principles made use of by our author in investigating those corrections, so very necessary in astronomical observations, relating to the longitude either at sea or land.

'Section the fifth treats of the solidities of the two segments of the earth, made by a plane passing through Greenwich, in a direction east and west, and likewise coincident with a right line drawn perpendicular to an elliptical tangent of the earth, drawn through Greenwich in a direction north and south.' The ratio of these solidities Mr. Dun makes 1 : 1.011025811 nearly.

In the sixth section, our author investigates the direction under which a particle of matter on the earth's surface at Greenwich, is attracted, with respect to north and south, from the earth's center, supposing the earth, and likewise the particle, at rest. By the result of the calculation in this section, it appears that a plumb line freely suspended at rest at Greenwich, directs itself $0^{\circ} 4' 38''$ southward of the center of the earth.

• But to determine the quantity of this variation in all other latitudes, from the equator to the poles, whatever the equatorial diameter and polar axis be supposed, I shall give this following theorem, the investigation of which is retained,

• A General Theorem for determining the angle by which a plumb-line deviates from a direction towards the centre of the earth, in all latitudes, from the equator to the poles.

• To the logarithm of the sine of the latitude, add the logarithm of the cosine of the latitude, likewise the logarithm of the difference between the semi-diameter of the equator, and the semi-polar axis, and from the sum of these three logarithms, subtract the logarithm of the semi-diameter of the equator, the remainder (rejecting tens in the index) is the logarithm tangent of an angle. From the half of which, subtract as many seconds of a degree as the place is tens of degrees from the equator, if that is nearest, or as the place is tens of degrees from the pole, if that is nearest, and the remainder is the angle of deviation required.

By the application of this theorem Mr. Dunn shews, 'That, in latitudes 0° and 90° , the plumb line's direction north and south from the centre of the earth is $0' 0''$. In latitudes 5° and 85° the deviation is $0' 52''$. In latitudes 10° and 80° the deviation is $1' 9''$. In latitudes 15° and 75° the deviation is $2' 24''$. In latitudes 20° and 70° the deviation is $3' 5''$. In latitudes 25° and 65° the deviation is $3' 40''$. In latitudes 30° and 60° the deviation is $4' 8''$. In latitudes 35° and 55° the deviation is $4' 29''$. In latitudes 40° and 50° the deviation is $4' 42''$; and in latitude 45° the deviation is $4' 45''$, supposing the earth's equatorial diameter and polar axis according to the latest observations.'

The tenth section determines the direction of the gravitation of a particle of matter, suspended at rest on the earth's surface, with respect to east and west from the earth's center, whilst the earth is making its diurnal rotation round its axis.

In this section our author shews, that if a particle of matter be freely suspended at rest on the earth's surface at the equator, the deviation of this direction from the earth's center with respect to north and south will here vanish, but the whole accelerative force arising from the earth's rotation will be along the direction of the equinoctial line from west towards east; in which case the centrifugal force arising from the earth's diurnal rotation will take off $\frac{1}{289}$ part of the gravity towards the earth's center. Wherefore divide 3281240 toises, the semi-diameter of the equator, by 289, the quotient is 11354 toises, the distance from the earth's center, towards which every particle of matter gravitates at the equator, supposing the particle at rest, and the earth in motion round its axis. And as 3281240

toises

toises to 11354 toises, so radius to .0034603, the natural tangent of $11^{\circ} 54''$, the angle of deviation eastward of the earth's center.

By the same method of computation, this angle of direction eastward of the earth's center comes out for the tropics $10^{\circ} 55''$. For the latitude of Paris observatory $7^{\circ} 51''$. For the latitude of Greenwich observatory $7^{\circ} 25''$. And for the north polar circles $4^{\circ} 46''$. And for all other latitudes may be found by this THEOREM. "From the logarithm of the cosine of the latitude, subtract this constant logarithm, 2 4608978, the remainder is the logarithm of the tangent of the deviation required."

In the next section we have an investigation of the direction of a plumb line with respect to east and west in all latitudes.

Let there be a plumb line having its upper end suspended freely through a small hole made at the end of a short iron rod, which rod is supposedly fixed firmly in an upright wall, and a perfectly round ball appended to its lower end, the line itself being perfectly flexible. Let such a plumb line be supposedly hung freely in vacuo, at the Royal Observatory at Greenwich, the earth being supposed an oblate spheroid, flat towards the poles, and moving round its axis by the diurnal motion: in which case, the direction of this plumb line will be towards the west of the earth's center. Because,

First, if the earth was at rest, the plumb line would in that case gravitate over the earth's center, without any deviation towards the east or towards the west of that center. Secondly, did the plumb line gravitate towards the earth's centre, or over it, whilst the earth is in motion round its axis, instantly on the cessation of that motion, the ball would deviate by an angle of $4^{\circ} 38''$ towards the east of the earth's center. Thirdly, if the ball deviates towards the west of the earth's center, $4^{\circ} 38''$ whilst the earth is moving round its axis, was the earth to cease from that motion, the vis insita of matter would still be in the ball, and instantly direct it towards or over the earth's center, as in the first of these three cases.

What has been said therefore of the gravitation of a particle of matter freely placed at rest on the earth's surface, is applicable to the direction of a plumb line in any latitude, whilst the earth is in motion round its axis, but with this difference, that the direction of the plumb line is towards the west of the earth's center in the same quantity as the gravitation of the particle at rest on the earth's surface is towards the east of that center.

But because the centrifugal force is under the direction of the plane of the parallel of longitude, therefore the real deviation in regard to a perpendicular direction from the horizon,

will be less than the numbers foregoing, in a ratio as radius to the cosine of the latitude, from which results this THEOREM :
 "From the double cosine of the latitude, subtract this constant logarithm 2.4608978, the remainder is the logarithm tangent of the elevation of the apparent horizon towards the west, and of the depression of the apparent horizon towards the east."

"Hence this deviation at the tropics becomes $10' 0''$, at the Observatory at Paris $5' 10''$, at the Observatory at Greenwich $4' 38''$, and at the polar circles $1' 58''$."

From these few extracts the reader may in some measure form a judgment of the work now before us, with regard to its utility and the manner in which Mr. Dunn has executed it. As to ourselves, as far as we are capable of judging of the more exalted parts of mathematical philosophy, we apprehend the whole to be founded upon principles that are at best but very defective, if not absolutely absurd. However this may be, as we do not pretend to a final determination in matters of such consequence, we shall only add, that if Mr. Dunn has really made any useful discovery with regard to the longitude, which the work itself, and the application of his corrections to future observations can only evince, he certainly deserves, and we sincerely wish him, all the encouragement due to his merits.

VIII. *Commercium Philosophico-Technicum; or, The Philosophical Commerce of Arts: Designed as an Attempt to improve Arts, Trades, and Manufactures.* By W. Lewis, M.B. and F. R. S. Parts II. III. IV. Pr. 1l. 4s. in boards. Wilcox.

THE reader will please to remember, that the first part of this performance was analysed in our Review for February. How the remaining Parts came to be so long delayed, requires (we hope) no other explanation, but that the gentleman who executed the first is now no more, and the article has been hitherto overlooked in the hurry of publication. We hope the delay thus occasioned will not be imputed to any disrespect for Dr. Lewis, whom we esteem in a very particular manner, not only as a man of genius and learning, but as our master, from whose operations, lectures, and writings, we have learned the best part of what we know in the art of chymistry. We shall begin where the former article left off, at the ninth section, which treats of the refining of gold, and the separation of small portions of it from other metals; a subject very interesting to all those artists who work upon this precious metal. The first separation of it from base metals is by testing with lead. The test is a large cupel made of bone ashes, commonly fixed in an iron hoop. It is sometimes made of calcined spar, and vegetable ashes: but nothing endures the fire so well

as the ashes of bones ; which are sold very reasonably by the barrel in several parts of London, particularly in Clerkenwell and that neighbourhood. There are people who collect bones, and after extracting the oil, of which they make grease for carriage-wheels, what remains is calcined to ashes, for the purpose of smelting. He next gives the process of separating gold from silver by aqua-fortis ; and on this occasion describes the manner of preparing, from a solution of copper, the blue pigment called verditer. He proceeds to the purification of gold from silver and base metals, by cementation, where the acid resolved into fumes, is applied to the metal at the same time strongly heated, and corrodes a part of the silver, though its proportion be very minute. He then describes the method of refining gold from silver and base metals by antimony ; as also its purification from platina, silver, and base metals, by aqua-regia. What follows is the extraction of a small portion of gold from a large quantity of silver : the extraction of gold from copper ; and the separation of gold from gilt work.—Section 10: contains the method of tinging glass and enamel by preparations of gold ; which is extremely curious.

In the next section, we find the mineral history of gold, which mentions all the parts of the world where it is now found, including even the kingdom of Great-Britain, many parts of which afford small quantities of it to this day.

There are two noble Scotch families which have pieces of pure gold weighing above an ounce each, found upon their own lands near the Lead Hills in North-Britain. We ourselves have seen several pieces of the same metal collected in the same place upon the side of a rivulet after torrents and heavy rains ; and we have been very well informed that about sixty years ago, an Englishman made a very comfortable fortune by gathering these grains, during a course of twenty years that he lived in this country.

Dr. Lewis observing that the negroes on the coast of Guiney frequently adulterate their gold dust with filings of brass, proposes the hydrostatical ballance, a mixture of aqua-fortis, and other methods for distinguishing the cheat : but the truth is, the African company retains in every fort a gold-taker, who separates the brass from the gold in the most dexterous manner, by means of a common blow-pipe and the touch-stone, and that with such expedition and exactness as are altogether incredible. Any chemical process for this purpose would be impracticable, considering the nature of the trade.—We wish the doctor had been more full in his account of the separation of gold from earthy and stony bodies by water, and by mercury, the methods practised in the West Indies ; as well as of its extraction when intimately combined in the composition of sands,

and with the ores of other metals. If we are not mistaken, Frazer and D'Ulloa are more particular and satisfactory on this subject.—The twelfth section treats of the alchemical history of gold, including the various methods by which a set of wrong-headed philosophers pretended to attain the art of transmutation.

* The alchemists supposed that nature, in all her works aiming at perfection, in producing metals aimed at gold: that the imperfect or base metals failed of being gold, either from a redundancy or deficiency of some particular element in their composition, or for want of sufficient coction, maturation, or depuration of their principles; and that art could correct or remove these impediments, so as to complete the work which nature had begun.

* They supposed the general principles of metals to be chiefly two substances, to which they gave the names of mercury and sulphur; and that of both these there were different kinds, particularly of the latter; which they admitted as many varieties of as there are metals; and which, in gold, they held to be pure, red, fixt and incombustible, but of different qualities in the other metals. In these points there is no perfect uniformity among the different alchemical philosophers, which indeed could not be expected in hypotheses on so abstruse a subject, where experience had afforded so little light: some have added a saline, some an earthy, and others an arsenical principle.

* They supposed that the pure mercurial, sulphureous, or other principles of which they imagined gold to be composed, were contained, separately, in certain other bodies. These principles therefore they endeavoured to collect, and to concoct and incorporate by long digestions. In the many volumes written professedly to teach the process at full length, the subjects, from which the golden seeds are to be obtained, are wrapt in impenetrable obscurity: thus much is plain, that the supposed adepts in this mysterious science do not all make choice of the same subjects, or work upon them in the same manner, their practice being probably adapted to their particular hypotheses.

After all, some very ingenious alchemists, and at the same time very honest men, and among the rest Boerhaave himself, continued to the last in the same opinion, that the transmutation of metals was not unattainable. The alchemists aspired also at the *elixir*, which was a product of a higher order still, called likewise *the medicine for metals*, *the tincture*, *the philosophers stone*; which by being projected on a large quantity of any of the inferior metals in fusion, should change them into fine gold; which being laid on a plate of silver, copper, or iron, and moderately heated, should sink into the metal, and change
into

into gold all the parts it was applied on ; which, on being properly heated with pure gold, should change the gold into a substance of the same nature and virtue with itself, so as thus to be susceptible of perpetual multiplication ; and which by continued coction, should have its power more and more exalted, so as to be able to transmute greater and greater quantities of the inferior metals, &c. &c. Alchemists have moreover endeavoured to find a method for destroying gold, which they affirm, is more difficult than its production : this view they have eagerly prosecuted on the supposition that its destruction or decomposition would afford some grounds for its artificial production. Mr. Boyle himself was of opinion this was practicable, and even gives a process, by which he imagined part of the substance of gold was transmuted to silver : but he certainly was mistaken.

In section 13. we are made acquainted with the different imitations of gold, called Pinchbeck, Prince's metal, &c. Then he describes gold coloured pigments, gold-coloured varnish, or lacker ; and in his addition to the history of gold, he describes the method of embellishing linen with flowers and other ornaments of gold leaf : but we must own the machine is described in such a manner as is not easily comprehended. We are afterwards favoured with many curious experiments on the conversion of glass vessels into porcelain, and for establishing the principles of the art, containing the successful changes produced in green glass by baking ; a comparison of the effects of different kinds of materials on green glass by baking ; together with experiments of the baking of different sorts of glass, and of bodies approaching to a vitreous nature.—As these experiments, however, did not succeed, it were to be wished our author had tried others upon mixtures of two different earths semivitrified, which he seems to think are the basis of the true porcelain.—We have good reason to believe that the porcelain made at Chelsea was a composition of flint and pipe clay levigated together.—After this discussion, our author expatiates on the expansion and contraction of certain bodies at the time of their passing from a fluid to a solid state.

It has been frequently observed, that when thermometers prepared with different fluids, as quicksilver, spirit of wine, water, and oil, have two distant points of heat marked equally on them all, and the spaces between divided into an equal number of parts ; the heat, which makes the fluid in one expand to any of these intermediate points, shall raise that in another above the corresponding division, and in another not so high. It was probably this irregularity in the expansion of the fluids, that prevented the agreement of the mercurial

and spirit thermometers which Boerhaave says he had made for him by Fahrenheit: the different expansions of different kinds of glass, to which the ingenious artist has recourse in order to account for the variation, appears to be insufficient for producing it; since, if the expansion of the two tubes be always uniform, or in the same proportions to one another, the quantity of this expansion cannot influence the apparent proportional expansions of the fluids. I have seen a mercurial and spirit thermometer very nearly correspond, at different divisions, from the freezing point to the heat of melted wax: the divisions of the mercurial one were all equal, those of the other widened upwards; as if heated spirit either expanded more, or heated mercury less, by a certain additional heat, than the same fluids do by an equal addition of heat made to them in a colder state. Reaumur says, that water from freezing to temperate expands only one tenth part as much as spirit does, but that from freezing to boiling it expands half as much as spirit in the same interval. Though the difference in the proportion at different periods of the heat is doubtless very considerable, I apprehend it does not amount to quite so much as this, and that the mistake arose from supposing the full heat of boiling water to have been communicated to the spirit thermometer immersed in it for a little time; whereas spirit cannot bear so great a heat as that in which water boils, and consequently, in this part of the experiment, the spirit was less heated than the water it was compared with. These variations in the proportional expansions of different fluids seem to have been little considered by those who have given comparisons of different thermometers, by reducing the divisions of one to those of the other from only two corresponding points on each.

He proceeds to consider the nature of ice, wax, resins, animal fat, pure clay, and gypsum, or plaster of Paris, as also the contraction and dilatation of silver, lead, tin, copper, iron, and other metals.

His next inquiry relates to the blowing of air into furnaces by a fall of water. After having described the different kinds of bellows, he observes there is another method of applying water, so as to produce a strong blast, by means more simple than any of the foregoing, and a little expence. A stream of water, falling through a pipe, in certain circumstances, carries air down with it, and this air, afterwards disengaged from the water at the bottom, may be so collected as to have no other vent than a pipe which shall carry it to the furnace. He specifies these machines, beginning with a simple pipe, such as is used at Tivoli, near Rome: the next is a pipe with air holes,
inserted

inserted into an air vessel, such as they use in forges in different parts of France: thirdly, a funnel and pipe without holes, inserted into an air vessel, like that used near Salan on the Lac de Garde: fourthly, a funnel and pipe with air holes, inserted into an air vessel, like those constructed at Lead-hills in Scotland; in Dauphiné in France, at Foix; at St. Pierre in Languedoc. Then he gives experiments and observations for the improvement of those machines, and for establishing their principles of action.—The following section is intitled, The History of Colours; but in fact it is no more than the history of black, which indeed is fully investigated in all its varieties; native black colours, black chalk, pit-coal, black sands, black lead, black vegetable juices, cuttle fish ink, black produced by fire, viz. soot blacks, black metallic calces; black produced by mixtures, such as black from iron, black from silver, black from lead and sulphur, black from the combination of other colours; black paints and varnishes, composition for marking sheep, composition for preserving wood, &c. for blacking leather; spirit varnish, amber varnish for papier maché, &c. varnish for metals; sealing wax, printing ink, rolling-press ink, common writing ink; dying of woollen black with galls, logwood, and vitriol; with verdigris; method of dying cloth grey; of dying wool black without galls, and from a combination of colours. He goes on to give the methods of dying silk black; of dying hats black: of giving the black dye to linen and cotton; of staining wood, ivory, stones, &c. black; and finishes this inquiry with an account of black glass and enamel.

The last division of the book is allotted to the history of Platina, a metallic substance brought from the Spanish West-Indies; it is in some degree malleable, may be cast into toys, and in specific gravity very near equal to gold. As it is not a great many years since it made its first appearance in Europe, it has exercised the talents of almost all the able alchemists in different parts of Christendom, and among the rest our author, who gives here a full detail of all the experiments which it has undergone, whether by relaxation, precipitation, fusion, or solution.

‘The foregoing history has brought us acquainted with a mineral substance, whose metallic aspect, great weight, malleability, and perfect miscibility with all the common metallic bodies, are sufficient characters of its being a true metal;—which abides fixt and uncalcined in the strongest fires, is nowise scorified by nitre, or by lead or bismuth, nor dissolved by vitreous bodies, and which is therefore a perfect metal, of the same class with gold and silver, and perhaps more perfect, or less

less alterable, than they :—which, with the colour of silver, possesses the specific weight, and several other of the reputedly most discriminative properties of gold ; resisting, equally with gold, many agents, which discolour, corrode, dissolve, or scorch silver and the base metals, as air and sulphureous exhalations, the nitrous, marine, and vitriolic acids, both in their liquid state and when resolved by fire into fume, and sulphur and antimony in fusion :—with these valuable properties of gold, it adds some to gold itself, making it both less soft and less fusible, which no other alloy does : hence a due proportion of it bids fair to remove those inconveniencies, which the enamellers complain of, when they work upon plates either of fine gold or of alloyed gold.

The Appendix contains additional observations, on portable furnaces ; on glasses gilt on the edges ; gilding on the covers of books ; melting of gold ; fusibility of mixtures of gold and copper ; calcination, &c. of tin with gold ; of gold with sal microcosmicus ; on gold plates for enamelling ; on touchstone ; on Cassius's precipitate ; ruby glass ; and a multitude of other subjects equally curious and interesting, some of them illustrated with copper-plates.

On the whole, we may safely aver there is a great fund of very useful knowledge contained in this book, which would have been still more complete, had the author treated the other colours in the same manner as he has discussed black ; and had he been as circumstantial in his investigation of iron and copper, as he has been in his remarks upon gold ; this last being but a foreign consideration in comparison of the two formes, which are lately become objects of importance as native products of Great Britain.

IX. *A General History of the World, from the Creation to the present Time. By William Guthrie, Esq; John Gray, Esq; and others eminent in this Branch of Literature. Vol. X. 8vo. Price 5s. Newbery.*

WE have already taken notice (see vol. xix. pag. 216) of the peculiar advantages attending the method in which this history is composed, by connecting one part of it with another, and by proper references preventing unnecessary repetitions. No history is more subject to such inconveniencies than that of Italy. The country itself, taken in its largest extent, comprehends a number of states independent, or pretending to independency, which, however, has been occasionally disputed by the emperors of Germany, contending to be the successors,

cessors of Charles the Great, on the one hand, and by the popes on the other, as heirs to the celebrated countess Matilda, upon whose possessions the German emperors also had a claim. To have comprehended a history of so many separate states in an octavo volume would have been impracticable, had the scenes of action, like those of ancient Italy, been transferred to distant countries: the author of the volume before us has therefore confined them solely to Italy, and has availed himself of the frequent bickerings and intercourses which one state had with another, to throw the history of that country into a methodical view; but directed by two lights, the civil and ecclesiastical interests.

In a general work like this, an English reader of any taste, who reads either for information or amusement, is only to expect particular details of the doges, potestas, mastives, and other magistrates that governed the petty states of Italy, so far as they have a relation to the two great principles we have already mentioned, the interest of the pontiffs, and that of the emperor. It is true, the histories of Venice and Genoa contain many splendid scenes of action in countries far distant from either of those republics; but they are, of course, related in the histories of those countries, and cannot properly be said to belong to a history of Italy.

The volume before us opens with a short recapitulation of Charlemagne's Italian expeditions, and the history of his successors, emperors or kings of Italy. Even so early as the days of his son Lewis, pope Paschal pretended to dispute the dependency of his election and nomination, upon the emperor; and we learn, that while he was making the meanest submissions to the emperor Lewis, he ordered the eyes of two eminent prelates to be put out for preaching up obedience to the temporal power, and then publicly swore upon the gospels that he knew nothing of the matter. The weakness of the immediate successors of Charles the Great, the impolitic division of his territories, the uncertain system of inheritance among them, and many other causes, but, above all, the superstition of the times contributed to keep alive the papal claim of independency upon the temporal power, however strongly guarded against by deeds consented to by the popes themselves. The history of the popedom about the year 926, contains such scenes of profligacy as are beyond expression, and are thus described in the work before us:

‘ The famous Marozia, widow to Adelbert, count of Tuscany, but now the wife of Guido, marquis of Tuscany, was at that time, in a manner, mistress of the see of Rome. She had raised to the popedom her own adulterous son, whom she had by pope Sergius III. called John X. and being in possession of

of the castle of St. Angelo, commanded the city of Rome, while Hugh was strengthening himself by alliances with the Greeks, Germans, and Venetians, and thereby he quelled the many conspiracies and plots that were formed against his life and dignity. Marozia had then a variance with the pope Stephen, another of her sons, who, at her desire, was thrown into prison, and suffocated by her husband Guido. Soon after she became a widow, and she offered her person in marriage, with the government of Rome, to Hugh, who accepted of both, though he was the brother of her former husband. Hugh had scarcely got possession, when he was ignominiously expelled by Alberic, another of Marozia's sons; and the Romans attempting to restore their republican constitution, chose Alberic for their consul and patrician. In 928, pope Leo VI. died, and was succeeded by Stephen VIII. whose fate we have already seen. He was succeeded by John XI. another son of Marozia, by pope Sergius, while Hugh gave the marquisate of Tuscany to his brother Boson, and put out the eyes of his brother Lambert, who was its legal owner. The Italians then again offered their crown to Rodolph, who compromised matters with Hugh, while the Saracens ravaged Genoa, and other parts of Italy. The Italians next made an offer of their crown to Arnold of Bavaria, but he was totally defeated by Hugh, who associated his son, Lothaire, with him in his government, and married him to Adelaide, Rodolph's daughter.

'The Romans, all this time, continued to live under a republican form of government; and, about the year 932, Hugh marched against them with an army; but the Romans defended themselves so bravely, that he was obliged to retire. The several successions, at this time, among the Italian princes, are so confused, that it is next to impossible to develop them, through the inaccuracies of names, the intermarriages, and sometimes double marriages, divorces, adulteries, and arbitrary proceedings of the several parties. The sacerdotal, civil, and military characters, were commonly blended in one person, as chance, interest, or ambition directed; and we now hear of one Manasses, a bishop of Arles, who was a general officer under Hugh, and, at the same time, archbishop of Milan, bishop of Verona and Mantua, and bishop and marquis of Trent. Hugh, about the year 936, conciliated to his interest, by marriage and favours, Berengar and Anscarius, the grandsons of the emperor Berengar by his daughter Gisla, wife to Adelbert, marquis of Ivrea, and who were two of the most powerful subjects in Italy. He likewise gave his daughter in marriage to Alberic, with whom he concluded a peace; but deprived his brother Boson, who was caballing against him, of the marquisate of Tuscany, which he bestowed upon one Hubert.'

Leo ;

In the year 962, our author thus proceeds in describing new scenes of wickedness:

‘ During those transactions, Octavian Sporco, said to be another son of Marozia, by Alberic, the Roman patrician, was, through his family interest, elected pope, though no more than eighteen years of age, and took the name of John XII. He declared war against Berengar, on account of the duchy of Spoleto, of which both pretended to have the disposal. The interest of John happened to be the most powerful in those parts, and Berengar was obliged to retire to Pavia, while the pope and the archbishop of Milan, with other Italian princes, offered the crown of Italy to Otho, provided he would once more march to their assistance. The tyranny of Berengar had rendered him odious to the Italians of his own party, and, though they were forty thousand strong, they refused to serve under him, unless they were commanded by his son Adelbert, and unless Berengar should resign the kingdom. The latter rejected the condition, his army separated, and the chiefs of his party went over to Otho, who was crowned king of Italy at Milan. Berengar and his family were obliged to keep themselves concealed in various parts of Italy; but Otho, in 962, received from the pope the imperial crown at Rome. Mutual oaths and promises passed between the pope and the emperor on this occasion, and it was agreed that no future pope should be chosen but with the consent and in the presence of the imperial commissaries at Rome, who, in right of their emperor, were at liberty to exercise acts of sovereignty and jurisdiction in that capital.

‘ After those regulations, which extended the imperial authority over Italy much farther than the pope intended it should reach, Otho marched with his army to extinguish the remains of Berengar’s party; and his holiness made a secret treaty with Adelbert for driving the Germans out of Italy. Otho complained bitterly of this confederacy; but John, though young and abandoned to all kinds of vice, was, at once, brave and politic, treated his ambassadors with great contempt, and received Adelbert at Rome as the man destined to deliver Italy from imperial tyranny. It happened, however, that the Italian noblemen, who always hated the pope, favoured Otho, who marched to their relief; which obliged John to retire from Rome with all the papal treasures. Otho, upon his arrival at Rome, called together an assembly of ecclesiastics; in which all kind of crimes, that the wickedness of the human heart, or the wantonness of impiety, could suggest, were alledged and proved against John, who not appearing, was deposed from the popedom; and, in his room, was elected his chief secretary

Leo; who, though a layman, was consecrated, and assumed the name of Leo VIII. This new pope, in gratitude to his benefactor, confirmed and enlarged all the imperial prerogatives over the pope; and Otho, unadvisedly dismissing his troops from Rome, was on the point of being surprised by the deposed pope John; who, by the force of money, had brought the fickle Romans to side with him; but the emperor was saved by the valour of his German soldiers.

Otho's troops were, all this while, pushing the siege of Monte Feltri; which having reduced, Berengar, and his wife Villa, fell into his hands. The former died a prisoner in Germany two years after. Adelbert still continued to make head against the emperor, and had thrown strong garrisons into Spoleto and Camarino. Otho marched to reduce those cities; and John was so well beloved by the Roman ladies, that he was again admitted into Rome: where, in an assembly of the bishops, he reversed all the decrees of Leo, and punished the chiefs of the imperial faction with the loss of their tongues, noses, and hands. While he was thus pursuing his revenge, he pursued his pleasures likewise; but, in two or three days after holding the assembly, he was murdered by the husband of a Roman lady, with whom he was found in bed.

At this time it is remarkable, that the people of Rome endeavoured to form themselves into a republic; and the rest of the Italians had long projected a scheme, in which they were disappointed by the emperor Otho, of erecting Italy into a kingdom to be governed by an Italian.

This (says our author, in describing the progress of the emperor Otho against the Romans and Italians) is one of the most important æras in the modern history of Italy, because, at that time, it was, in a manner, new modelled by Otho. He divided it into the following provinces: Apulia and Calabria (to which he appears to have had a claim, either by cession from the Greek emperor, or as the dowry of the princess); the dukedom of Benevento; the provinces of Campania, and the Romagna; the dukedoms of Spoleto, Tuscany, and Lombardy; and the marquisesates of Ancona, Verona, Treviso, Friuli, and Genoa. Benevento, the ancient Samnium, Otho bestowed upon a duke who bore its name. Campania, including Lucania, was divided among the dukes of Capua, Naples, and Salerno. Rome and the Romagna, Ravenna and its exarchate, Spoleto, Tuscany, and the marquiseate of Ancona, was bestowed upon the popes; but they never possessed them. The remaining part of Italy formed that kingdom of which Otho pretended to be king. It is difficult, from the most enlightened accounts, to distinguish

distinguish the nature of all the feudal tenures that Otho and his predecessors instituted in Italy. The most probable opinion is, that they differed from one another only in the proportion of the acknowledgments the feudatories were to pay, and the privileges they were suffered to exercise. It is certain that the German emperors pretended to be lords paramount over all; but that their sovereignty was always disputed by the popes, and sometimes disowned by states and princes, when linked together in a powerful confederacy. Exclusive of the division we have mentioned, were the free cities, which formed the richest part of Italy. Their capital privilege consisted in the power they had of chusing their own magistrates, or potestas, who, however, were obliged to take an oath of allegiance to the emperor, before the bishop, or the imperial commissary. The tribute which they paid in consideration of this privilege, consisted in a certain quantity of corn for subsisting the king's troops, which was called *fodera*, and which was commonly converted into money. The next species was, the making, keeping, and repairing public roads, for the conveniency of the royal troops, and this was called *parata*. The last was the furnishing lodging, and all accommodations to the king's troops, whether they were in quarters, or encamped; and this species was called *mansoniacum*.

It would not be difficult to prove, that the original of all those duties lay in the Gothic constitutions, and existed from the earliest ages. They were even carried from Germany into Britain, where they may be still traced in the ancient reservations of the English kings; and they continued in full force during the Saxon government there. It was likewise about this period, that the several denominations of honour were regulated. The titles of duke, marquis, and count, were known before; but Otho fixed their distinctions. A duke had a civil, as well as a military command, and headed his own tenants in time of war. The marquisses were supposed to serve on horseback, in time of peace as well as war, and were conservators of the limits, as laid down by the lords paramount; and the counts were obliged to attend the persons of the sovereign, as often as they required them, either in peace or war. Each was obliged to furnish a number of soldiers against the sovereign's enemies, according to the value of their fiefs; but this provision was productive of vast revolutions in Europe, by leaving the feudatories at liberty to maintain larger armies, which in time they employed to the destruction of their neighbours, till at last they became too powerful for their sovereigns. The office of captain took rise about this time, and was then, as now, applied only in a military sense; being an officer appointed to the

the command of a certain number of men, at the pleasure of their respective superiors. In Italy, the commander of the troops of free states, and cities, was known by the name of captain, as they were not of dignity enough to constitute officers of a higher rank. The next in command to a captain was called a valvasor, and their subalterns were termed valvasins; terms that are now in desuetude. Otho was preparing to clear Italy of the Saracens, when being obliged to return to Germany, he there died, in 973.

We have given this quotation to prove that the author is fully master of his subject; nor do we remember to have seen the origin of fees, tributes, and titles, so succinctly handled in any other work.

Among other particulars, we find in this volume a most curious history of the crusade against the Albigenes, great part of which is little known to the public, and the whole is well calculated for encreasing our detestation of the papal power and tyranny; but it is too long to admit of a quotation, and too important to be curtailed.

The history of Italy takes up 390 pages, and is succeeded by that of France. The author (for it is evidently the work of one hand) has, we perceive, taken great pains to avoid, under the division of his work, a repetition of what he had already related in the history of Germany, that of both countries being sometimes the same.

To conclude, though we do not pretend to recommend this work as being sufficient for the instruction of a scholar, yet we apprehend it is entirely so for the information of a gentleman. The author evidently labours under great disadvantages from the narrowness of his plan; and a judicious peruser will easily perceive that he has considerable obligations to the *Universal History*.

X. *The Psalms, translated and paraphrased in English Verse.* By James Merrick, M. A. 4to. 10s. 6d. Newbery.

XI. *A Translation of the Psalms of David, attempted in the Spirit of Christianity, and adapted to the Divine Service.* By Christopher Smart, A. M. 4to. Pr. 10s. 6d. Bathurst.

THE Psalms of David have been perhaps oftener translated than any other compositions in the world. In Greek they have been versified by Apollinaris bishop of Laodicea, Æmilius Portus, Dionysius Petavius, and Duport; in Latin, by Beza, Flaminius, Eobanus Hessus, Buchanan, John-

tion, and others; and in English, by Mr. Sandys, Dr. Woodford, Sir John Denham, and a multitude of succeeding bards. But few of them have preserved the fire and energy of the original. The generality of our northern poets either sink into a low prosaic stile, or attempt to raise their numbers by an affected pomp of words.

In our common translation, which, in this place is perfectly agreeable to the Hebrew, the following comparison is remarkably plain and simple: *Like as the hart desireth the water-brooks so longeth my soul after thee, O God.* But in our poetical versions, how is it encumbered with additional ornaments, the fictions of imagination!

‘As pants the hart for cooling streams,
When heated in the chase;

So longs my soul, O God, for thee,
And thy refreshing grace.’

Tate and Brady.

‘As when the bounding hart, in thirst extrem,
With breast sublime, pants for the cooling stream;

So pants my soul, so thirsts for thee, my God.’

Wheatland and Silverster.

‘Like as the hart desires the brook,
In summer’s heat extreme degree,

With panting breast and wishful look,
So longs my soul for thee.’

Smart.

‘As pants the hart for cooling springs,
So longs my soul, O king of kings,

Thy face in near approach to see;
So thirsts, great source of life, for thee.’

Merrick.

This instance will shew us, that the genuine graces of the Hebrew muse are not to be expected in any translation which is embarrassed by the fetters of rhyme.

In the 24th Psalm, a beautiful thought is tortured for the sake of the metre, and stretched like a dwarf on the bed of Procrustes.

‘On golden hinges as ye swing,
Ye gates, ye doors of endless mass,

Lift, lift your arches, and the king
Of glory shall repass.’

Smart.

‘Lift, lift your heads, each hallow’d gate,
Aloft, with sudden spring, your weight

Ye everlasting portals, rear;
Behold the king of glory near.’

Merrick.

The last Psalm concludes with these expressive words: *Let every thing that hath breath praise the Lord.* But this beautiful sentiment, when it is modelled by the poet, is adulterated with a mixture of new ideas, which are thrown in for no other purpose but to fill up the measure of the verse; by which means the force and elegance of this emphatical period is destroyed.

'All who vital breath enjoy,
In his praise that breath employ,
And in one great chorus join;
Praise, O praise, the name divine.' Merrick.

This is a reasonable amplification, and the third line supports the idea in a proper manner; but how diffuse and affected is the following version!

'Let all things that have breath to breathe,
From heav'n above, from earth beneath,
To Christ's renown repair;
O give him back your breath again,
Put all the life into the strain,
And soar by praise and pray'r!' Smart.

The most concise translation of this passage which we have seen in verse, is this by Mr. Philips;

'Let ev'ry creature that hath breath
Extol the living God.'

It is indeed impossible to compose a poetical version without the help of adscititious embellishments; yet it is evident that if these ornaments are not introduced with great propriety, they only serve to corrupt the purity, and debase the dignity of the sacred author. A northern bard, however, cannot easily add a sentiment which is equal to the grand conceptions of the oriental prophet. For this reason, perhaps, the Psalmist appears more majestic in our prose translation than in any other modern dress.

It has been observed, that there is no ancient author more likely to betray an injudicious interpreter into meannesses, than Homer; as it requires the utmost skill and address to preserve that venerable air of simplicity, which is one of the characteristical marks of that poet, without sinking the expression or the sentiment into contempt. This observation may with equal propriety be applied to the Psalmist. Take the following instances. *The sparrow hath found her an house, and the swallow a nest where she may lay her young; even thy altars, O Lord of hosts, my king and my God.* Mr. Smart's translation of this passage has a ludicrous appearance.

'Yea,

' Yea, there the sparrow takes her perch,
And builds her house on high,
And swallows in their Maker's church,
Their craving wants supply.'

Mr. Merrick represents the same idea in a more poetic stile.

' Eternal king, within thy dome,
The sparrow finds her peaceful home;
With her the dove, a licens'd guest,
Assiduous tends her infant nest,
And to thy altar's sure defence
Commits th' *unfeather'd innocence*.'

We are afraid, however, that the poet will hardly be able to justify the last expression.

In the description of a storm at sea, in the 107th Psalm, the mariners, in their confused agitation, are compared to men intoxicated with liquor; *They reel to and fro, and stagger like a drunken man; and are at their swift end.* Mr. Smart says,

' With frequent shocks
The vessel rocks,
They stagger as in drink;
And as they toss
Are at a loss
For power to act or think.'

Mr. Merrick with more dignity—

' As gorg'd with wine, in wild amaze
They reel from side to side,
Nor hope survives, their souls to raise,
Nor reason wakes to guide.'

The Psalmist, speaking of the lenity of the Supreme Being towards the Israelites, during their perpetual rebellions in the wilderness, observes, that their Maker *considered that they were but flesh, and that they were even as a wind that passeth away, and cometh not again.* This comparison is delicate and affecting; but what shall we say of this translation?

' For he consider'd of what stuff
Frail mortals are begot,
And that they're like the wind—a puff
Which passes, and is not.' Smart.

How much more tender and pathetic are the following lines!

' Indulgent he their frame survey'd,
Of flesh and frailty knew them made,
A wind that, life's short passage o'er,
Flits transient, and returns no more.' Merrick.

In the 105th Psalm, the very names of those vermin which infested the land of Egypt, are sufficient to debase the language of every translator who has not a delicate imagination, and an extraordinary command of words. Let us see how Mr. Smart acquits himself on this occasion;

‘ He turn’d their waters into blood,

As they rebell’d the more;

And fishes, choak’d in such a flood,

Were thrown upon the shore.

The pools o’erflow’d with frogs unclean,

Which on the land were heap’d,

And were in royal chambers seen,

And on the couches leap’d.

He spake—and of a thousand forms

Came flies of deadly sting,

And filthy lice in swarms on swarms,

On pompous garments cling.

The hail in massy stones he shot,

The trees and herbs to wound;

And, ’midst the ’snow’r, the lightnings hot

Came flashing on the ground.

He smote their vines and fig-trees void,

Of blossom, leaf, and fruit;

And all their woods and groves destroy’d,

By breaking branch and root.

He spoke—the caterpillars came,

And locusts with his pow’rs,

A num’rous troop to mar and maim

The tender grafs and flow’rs.

The first-born of the land he smote,

And caus’d a gen’ral grief,

Their youths of most especial note,

And of their strength the chief.³

Mr. Merrick has translated this passage with delicacy and spirit.

‘ The heav’n-struck Nile’s extended flood

Now rolls a current black with blood;

While breathless on their oozy bed

In heaps the finny tribes are spread.

The loathsome frog, a num’rous birth,

Springs instant from the teeming earth,

Nor walls that guard a monarch’s rest

Know to exclude the hideous guest.

He bids; and through the darken'd air
 In troops th' assembling flies repair,
 And swarms of reptiles, scatter'd wide,
 Rebuke the faithless tyrant's pride.
 In league against them now conspire
 The rushing hail, and bick'ring fire;
 And, instant, by the tempest torn,
 Their ruin'd shades the forests mourn:
 No more array'd in native green
 The fig-tree and the vine are seen,
 No more with flow'ring honours crown'd,
 But useless load th' incumber'd ground.
 He bids; and join'd in close array
 Th' embattled locusts take their way:
 Before them plains with verdure grac'd
 Appear; behind, a barren waste:
 While the dun beetle through the sky
 With eager speed is seen to fly,
 And, partner in the offer'd spoil,
 Consumes the astonish'd planter's toil.
 Now to the grave, with anguish torn,
 Each mother yields her eldest-born;
 And Egypt's land, along its shores,
 The first-fruits of its strength deplores.

The Psalms contain many descriptions of the Supreme Being which are inimitably grand and beautiful; but which of our translators has caught the least spark of that celestial fire which glowed in the bosom of the sacred author? The ordinary followers of Hopkins and Sternhold have miserably deformed those tremendous images which the Hebrew poet has exhibited in the 18th Psalm. Mr. Merrick is the only one who has represented them to the reader's imagination with any solemnity and magnificence. In the following lines he has display'd a true spirit of poetry:

My words, as griev'd to God I pray,
 Wing to his heav'nly fane their way,
 Through adverse clouds their passage clear,
 Nor unaccepted reach his ear:
 With strong convulsions groan'd the ground,
 The hills, with waving forests crown'd,
 Loos'd from their base, their summits nod,
 And own the presence of their God:
 Collected clouds of wreathing smoke
 Forth from his angry nostrils broke,
 And orbs of fire with dreadful glare,
 Rush'd onward through the glowing air.

Incumbent on the bending sky
 The Lord descended from on high,
 And bade the darkness of the pole
 Beneath his feet tremendous roll.
 The cherub to his car he join'd,
 And on the wings of mightiest wind,
 As down to earth his journey lay,
 Resistless urg'd his rapid way.
 Thick-woven clouds, around him clos'd,
 His secret residence compos'd,
 And waters high-suspended spread
 Their dark pavilion o'er his head.
 In vain reluctant to the blaze
 That previous pour'd its streaming rays,
 As on he moves, the clouds retire,
 Dissolv'd in hail and rushing fire:
 His voice th' almighty Monarch rear'd,
 Thro' heav'n's high vault in thunders heard,
 And down in fiercer conflict came
 The hailstones dire and mingled flame.
 With aim direct his shafts were sped,
 In vain his foes before them fled;
 Now here, now there, his lightnings stray,
 And sure destruction marks their way:
 Earth's basis open to the eye,
 And ocean's springs, were seen to lie,
 As, chiding loud, his fury past,
 And o'er them breath'd the dreadful blast.

There is not perhaps in all the literary world a more elegant ode than the 114th psalm. The diction is concise and nervous, the imagery striking and majestic, the turn of the thought delicate and unexpected. Mr. Smart translates it in the following strain:

When Israel came from Egypt's coast,
 And Goshen's marshy plains,
 And Jacob with his joyful host
 From servitude and chains;

Then was it seen how much the Jews
 Were holy in his sight,
 And God did Israel's kingdom chuse
 To manifest his might.

The sea beheld it, and with dread
 Retreated to make way;
 And Jordan to his fountain-head
 Ran backwards in dismay. The

The mountains, like the rams that bound,
Exulted on their base;
Like lambs the little hills around
Skip lightly from their place.

What is the cause, thou mighty sea,
That thou thyself shou'd'st shun;
And Jordan, what is come to thee,
That thou shou'd'st backward run?

Ye mountains that ye leap'd so high
From off the solid rock,
Ye hills that ye should gambols try,
Like firstlings of the flock?

EARTH, from the centre to the sod
His fearful presence hail,
The presence of Jeshurun's God,
In whom our arms prevail;

Who beds of rocks in pools to stand
Can by his word compel,
And from the veiny flint command
The fountain and the well.

There is a beauty in this Psalm to which Mr. Smart has not sufficiently attended; that is, in the beginning of it the poet *conceals* the presence of the Deity, and uses a possessive pronoun without a substantive: *Judah was HIS sanctuary, and Israel HIS dominion*. The reason is evident. If God had already appeared, there could have been no wonder why the mountains should leap, and the sea retire.

That this convulsion of nature might be brought in with due surprize, God is not mentioned at first; but afterwards, with an agreeable turn of thought, he is at once introduced in all his majesty. See SPECT. No. 461.

Mr. Merrick has judiciously preserved this beautiful turn, and translated the whole psalm with great elegance and vivacity.

' When Jacob's sons through paths unknown
From Egypt took their way,
In Judah's tribe his presence shone,
And Israel own'd his sway.

Old Ocean saw them, as they came;
He saw, and backward fled:
Recoiling Jordan turn'd his stream,
And sought his fountain-head.

The mountains feel the sudden shock;
As rams, from off the ground
They spring: as younglings of the flock,
The hills affrighted bound.

Thou Ocean, say, why, as they came,
Thy billows backward fled:
And what, O Jordan, urg'd thy stream
To seek its fountain-head?

Ye mountains, whence the sudden shock?
Why leap ye from the ground
As rams? As younglings of the flock,
Say why, O hills, ye bound.

Earth, instant, to thy lowest base
Convuls'd, avow thy fear,
While heav'n's high Lord reveals his face,
While Jacob's God is near:

Dissolv'd beneath whose potent stroke
The flint a torrent gave;
Who spake; and from the yielding rock
Gush'd forth the bidden wave.

The reader will undoubtedly be glad to find that the Psalmist is at last delivered from a crowd of wretched poets, who had overwhelmed his native grace and dignity under the rubbish of their despicable rhimes: the admirers of these beautiful compositions may read them with pleasure in Mr. Merrick's translation.

XII. *Occasional Sermons upon the following Subjects: The Office and Duty of Bishops, &c. Written by a late eminent Divine of the Church of England. 8vo. Pr. 5s. Knox.*

THESE discourses, if we are rightly informed, were written by the late Dr. Lawson. The greatest part of them are said to have been preached in the chapel belonging to Trinity-College, Dublin; but we do not find that they were ever intended, by the author, for the press. They were collected, as the editor informs us, by a person lately deceased, from several of the doctor's intimate friends, who had prevailed upon him to favour them with the perusal of those discourses which had afforded the highest satisfaction from the pulpit. Yet though they appear, in their present form, under all the disadvantages which can attend a posthumous edition, they may be ranked in the first class of sermons. The author delivers his

his sentiments, which in general are just and manly, with a fluency and energy of style, at once affecting the passions, and convincing the understanding of the reader.

In the first discourse, he considers the office and duty of bishops, and treats the question concerning their divine institution, with great moderation and judgment. Supposing them to have been instituted by the apostles, there is, he thinks, in scripture, such an account of them, as we might reasonably expect, considering the imperfect establishment of the church.

'If by divine institution, be meant such an express command of Jesus Christ or his apostles, as we are bound to obey, which we cannot depart from without violating his order, and transgressing against God, in which sense the Holy Sacraments are of divine institution; I answer, that in this sense the order of bishops is not of divine institution. But if by these words be meant, that the apostles, who were in general guided by divine inspiration, judged this form of church-government to be the most convenient, and established it; that it was received from them, and continued in the several primitive churches in different parts of the world; in this less proper and strict sense of the expression, it seems clear that it ought to be admitted. But then, the consequence is not what too many have too zealously inferred, that all who reject this form of church-government are directly disobedient to Christ, and that the powers by which their ministers act, are null and invalid—but that, where it may conveniently, and consistently with the civil state and good of society, be established, it ought to be preferred; and therefore, where it is already established, and interwoven with the civil constitution, as it is among us, they who dissent from it, act herein wrong and unreasonably.'

The design of the second discourse is to prove that christianity is more pure and excellent than any other religion in the world, and that a revelation was necessary to dispel the ignorance and errors of mankind. The intention of the author in the third, is to shew that the incarnation of Christ is a matter of the highest joy. The inefficacy of external professions is the subject of the fourth and fifth; in the sixth the author points out the advantages which arise from the different stations of mankind; in the seventh he obviates mistakes concerning original sin, and vindicates the conduct of Providence in the punishment of Adam; he shews that the guilt of our first parents is not imputed to us; that our nature is not become so corrupted by it, that we are under a necessity of sinning; that it has, indeed, by natural consequence, derived to us these evils, exclusion from paradise, mortality, pain, diseases, and extraordinary liability to temptation and sin; yet this dispensation, he observes,

in no respect contradicts the justice of God, because he might have formed creatures originally such as we now are; because our nature still tends to virtue, and if we followed its direction, we might still live well and happily; because God will make allowance for our infirmities; and, lastly, because he has provided a full and sufficient remedy for those evils of the first original sin, in the revelation of the gospel by Jesus Christ.

In the eighth discourse, he lays before the reader the nature, cause, and evil tendency of false shame; in the ninth, he displays the advantages of contentment; in the tenth, he enumerates the benefits of an early virtuous education; and, in the eleventh, he considers the doctrine of the Trinity.

There are four cases, he says, in which mysteries render a religion justly suspected; first, when they conceal the rise of that religion, so that we cannot examine whence it proceeds, whether from the spirit of truth, or of falsehood. Secondly, when they involve some contradiction. Thirdly, when they encourage immorality; and, lastly, when any other system is found liable to fewer or less difficulties.

These points our author has particularly examined; and, in answer to a deistical objection deduced from the mysteries of christianity, he demands, where that system is to be found, which, setting us free from the difficulties of religion, does not plunge us into greater? 'Let this appear, says he, and we submit to it. Now collect all the difficulties which we acknowledge to be in religion, whatever is incomprehensible in the doctrine of the ever-blessed Trinity, in the incarnation and passion of our Lord, in the supernatural operations of the Holy Spirit; add to these, all the supposed difficulties which we do not acknowledge, such as objections against the being or providence of God, against the authority of our scriptures; those taken from the multitude of sects and divisions among christians; collect all these, dispose them to the best advantage, build up your fabric of infidelity on the ruins of religion. We demand what system of infidelity can you declare yourself for, which is not much less defensible than religion?

'Will you chuse that of the atheist, maintain that the belief of a God is founded only in superstition and fearfulness? But is not this system embarrassed with unconquerable difficulties? Are not the mysteries of Atheism infinitely less defensible than the mysteries of religion? Is it not altogether shocking and contradictory to reason? Will you fly to another party, become a disciple of Epicurus, acknowledge a God, but deny his providence? And is this a system free from difficulties? Shew then how you can account for this; that God, who did not disdain to form, should disdain to govern the world?

world? How account for an infinitely wise and good Being making free reasonable creatures, yet giving them no rule to walk by; neither loving nor rewarding virtue, nor punishing vice?

Or, acknowledging the being and providence of God, will you deny revelation? But is this a system without difficulties? Demonstrate to us then, that the scriptures were not written by those to whom they are ascribed; that those persons never wrought a miracle: Prove that fishermen and publicans, some of the lowest and most ignorant of the Jewish populace, were able, without supernatural assistance, to speak concerning the origin of the world, the attributes of God, the state of man, his nature and duties, in a manner more just, more noble, more elevated, than the Platos, the Zenos, the Aristotles, and all the sublime geniusses who render antiquity venerable, and, at this day, fill the world with their glory?

Discouraged by all these difficulties, will you determine, that the best system is to have a fixed one? Will you take refuge in scepticism, and doubt of all things? But is this a system without difficulties? Try to be consistent with yourself; look within; reconcile this fantastic scheme of universal doubting with the notions of your own mind, with the inward feelings of your heart and the dictates of your conscience. When this is done, which surely is impossible, we shall look for serious arguments to oppose to you.

How then will you act? Where find an evidence to your liking, a light without darkness? Perceiving every system embarrassed with doubts, will you reject all, renounce all enquiry, and rush blindfold into the embraces of pleasure, resolved to enjoy the present, without hope or anxiety concerning doubtful futurity, and say with the voluptuous man, *Let us eat and drink, for to-morrow we die?* But hath not this system its mysteries? Suppose religion barely probable, ought we not to believe it, at least to act as if we did? The most important alternative of endless happiness or misery; should not this alone be sufficient to confine us within the limits of our duty, and make us regulate our behaviour in such a manner, that if there be a hell we may escape its torments?

The sum is; religion hath its mysteries; this we freely profess: religion hath its difficulties; this we acknowledge: yet, after all, the mysteries of the gospel are not such as render a religion justly suspected; with all its difficulties, after all the objections and attacks of infidelity, this religion is the most clear and certain of all systems, and the wisest choice man can make, is to embrace and adhere to it inviolably.

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He concludes his argument by pointing out the causes which render us unable to discover certain truths of religion, or to comprehend every circumstance attending the christian revelation.

The nature and merit of religious faith, is the subject of the twelfth discourse: and the sum of what he says, is this: The assent of faith is inferior in degree to that of sense and demonstration; yet it is abundantly sufficient to determine men thro' the whole course of their lives, as it is built upon stronger probabilities, than those which govern the wisest men in all their actions and undertakings. This faith has a considerable degree of moral worth, as it requires a good disposition, care, and candour, in searching for, and embracing truth; as it recommends, and is necessarily connected with, the practice of virtue.

In the thirteenth sermon, he proves, that morality is originally grounded in the nature and relations of reasonable beings, and that christianity is the most perfect system of morality in the world.

'We are (says he very justly) obliged to love God, not merely because he hath commanded us to love him, but because he hath made us capable of loving him, and both by his perfections and benefits deserves and claims our love. Did not these, as soon as we can make any reflections on them, oblige us to love him, no subsequent command could oblige us to it.

'Why else are these things, the favours conferred on us by God, and the perfections of his nature, mentioned as reasons of love, which no ingenuous mind can resist? for if they be good reasons for our loving God, now that he commands it, they must be equally reasons for love antecedent to any command.'

The subjects of the other discourses in this collection are these following: viz. The duty of performing acts of benevolence; the excellency and importance of public thanksgiving to God; Divine Providence the sole guide of human affairs; the pernicious effects of evil company; the care of the poor recommended, especially of lying-in women; a religious life the source of true pleasure; charity illustrated and recommended from the life of Moses; and, lastly, Oratio in funere Reverendi Viri R. B. S. T. P.

In these discourses the reader will perceive certain traces of a lively genius, great moderation, rational piety, and extensive benevolence.

XIII. *A Treatise on Peace of Soul, and Content of Mind. Written originally in French by Mr. Peter Du Moulin, the Son. A Work consisting of Devotion, Morality, Divinity, and Philosophy; adapted to every Capacity, and equally proper for all Christians in general. First corrected, improved, and re-published with Notes, by Mr. Sartoris; and now translated into English, with additional Notes, in two Volumes, by John Scrope, D. D. 2 Vols. 8vo. Pr. 7s. Millar.*

MR. Peter du Moulin, D. D. the author of this work, was the son of the celebrated Mr. Peter du Moulin, who was professor at Sedan, and elder brother of Louis du Moulin, a doctor of Oxford. He was obliged to quit France on account of a letter he had written to king James I. in which he exhorted him to assist the elector Palatine, Frederic V. his son-in-law, who had a little before been elected king of Bohemia; adding, that the protestants of France would thereby see what they might expect from him on a like occasion. This indiscreet letter, having fallen into the hands of the king of France, exposed the author to imminent danger; but he staid not to be arrested. He spent some time in England and Ireland, where he was a preacher, especially at Oxford. In the reign of king Charles II. he was one of his chaplains, and a prebendary of Canterbury; where he died, in 1684, aged 84 years.

From a dedication of one of his works* to his father, it appears that he was a married man. Mr. Bayle says, that 'He was equally recommendable for his father's glory and his own virtue.' He calls the work now before us, 'One of the best pieces of christian morality that we have,' and 'a serious, grave, and religious book.' It appears to have been first published towards the middle of the last century, some years after it was written. In all the early editions, the stile, answerably to the less refined language and taste of those times, is often hard, obscure, and perplexed. Many low terms, improper expressions, false thoughts, and too frequent comparisons occur. However, the usefulness of the matter, and the genius of the author, deserved regard. It was for the interest of the public,

* Besides the *Treatise on Peace of Soul*, our author wrote *Sermons*; a piece, entitled, *A Vindication of the Sincerity of the Protestant Religion*, against a book of the Jesuits, called, *Phalanx Anglicus*; another entitled, *Clamor regii Sanguinis ad Caelum*, against J. Milton, &c.

that a work which might prove so beneficial, should be read with pleasure.

Mr. Sartoris, therefore, about the year 1729, conceived a design of obliging the world with such an accurate edition of this book, as might be agreeable to readers of taste and discernment. For this purpose, he undertook to make it more intelligible, clear, and edifying, consequently more useful, by rectifying the author's mistakes, and refining his language. Yet, whatever alterations he made in the method, he still endeavoured to preserve not only the substance, but the air of the original. He added a considerable number of notes, with a view of illustrating, confirming, vindicating, and sometimes criticising upon the thoughts of the author. In short, his ambition was to omit nothing which might contribute to the pleasure and advantage of the reader.

The deficiencies which Mr. Sartoris confessed he was obliged to leave for want of materials to clear up the author's meaning, our ingenious translator has endeavoured to supply, by expressing obscure passages in clear and easy language, and occasionally subjoining explanatory notes.

There is, he says, hardly any thing left out of the present edition that appeared in the first of the original, except those passages which Mr. Sartoris has justly censured. Many are placed, as in his edition, at the bottom of the page, because, if in some respects exceptionable, they serve to shew the particular turn both of the author and his age.

In the preface we are informed that the following incident in the life of Mr. du Moulin, gave occasion to the work we are now considering:

'Some years are past, says he, since being cast by the tempest of war on a foreign shore, and judging it useless, and even impertinent, to dispute with the storm, I sat down quietly on the bank, in order to take a view of it in cold blood; without being farther concerned in it, than as I saw persons who were dear to me still engaged in the conflict. The situation of my mind contributed greatly to this tranquility; for the preceding disturbances of my life had disposed me to bear both my present, and any future evils that might befall me, without uneasiness.

'Hereupon, I felt myself encouraged to employ this uncertain interval of unexpected tranquility, upon studying methods of possessing every where (even in the midst of troubles) the tranquility and content of my mind; and to try if I could be happy enough to help others to peace, by obtaining it for myself.'

In pursuance of his design, he endeavours, in the first book,
to

to shew that an assurance of our reconciliation with God, by Jesus Christ, is the true, and only foundation of peace of soul, and content of mind; he then proceeds to consider the proper means of preserving this peace, and of supporting ourselves upon this solid foundation, which he finds to be the love of God, faith, hope, and a good conscience, the practice of good works, and (in case of any lapse) repentance.

' This book, says Mr. Sartoris, is not so well relished as those which follow, because it is, indeed, inferior to them.' We are of his opinion; it contains little or nothing but what has been said a thousand times, and some passages seem to be really exceptionable. *E. g.* ' Jesus Christ (says Mr. du Moulin) has taken our sins upon himself, and borne the punishment of them; and, in exchange, given us his righteousness, by which we appear righteous before God.' As the doctrine of *imputed righteousness* has no foundation in scripture, it can only serve to lull the injudicious reader into a false security, and induce him to found his confidence on a dream. A note upon this dangerous tenet would have been useful.

The following comparisons, though just, are, notwithstanding, some of those which are apt to have a wrong effect on the reader, when they are carried too far, or not conducted with the utmost delicacy of thought and expression.

' The true believer will remember, that peace between God and us is made by a kind of covenant; in virtue of which, God gives himself to us in his Son, and we give ourselves to him. If, then, we refuse to give ourselves to God, the covenant is void; God gives not himself to us, and there is no peace, for there never has been a covenant but it was mutual. When one of the parties is willing to sign, and the other refuses, there is no agreement. Whoever, therefore, is desirous of entering into covenant with God, and enjoying peace, ought to take all possible care not to break the conditions of this covenant; and because it is often called a *marriage* in scripture, it is necessary that our soul, which is the spouse of Christ, should give herself up to him; otherwise the marriage is null, for it is the mutual consent that makes the marriage. It will be said, perhaps, that God's goodness is greater than our perverseness, and that while we are breaking the covenant on our part, God continues faithful, and that he does not forsake us every time that we forsake him. It is, indeed, highly necessary that it should be so; otherwise this spiritual marriage would soon end in a *divorce*. But you know that when the marriage faith is broken between husband and wife, though they do not separate upon it, the love decreases on both sides, jealousy commences, ill management succeeds, and there is no longer any peace between

tween them. So it happens when we break the faith and the love which we owe to God, or when we indulge ourselves in doing such actions as displease him. God does not immediately give us a writing of divorcement, his constancy makes up for our levity, but he discontinues the inward testimonies of his love, &c.'

This passage is written in the spirit and taste of the last century, when allusions of this nature were extended through several pages, and puerilities usurped the place of manly reasoning and sober sense.

In the second book, the author treats of peace with ourselves, by the regulation of our opinions. Here he endeavours to fix a just value of the things which men desire, and to point out the precise degree of evil in those they fear.

'In this research, says he, I am persuaded that no one will account me partial if I employ all my reason to discover something agreeable even in objects the most gloomy, as I declare my intention to be. Since I am looking every where for occasions of peace and content, why should I not extract them, if I can, from adversity itself, whether they are really to be found there, or my reflections are able to place them there? Is it not acting prudently to be ingenious in pleasing oneself, were it even at the expence of self-deceit? But it is by no means self-deceit to please oneself innocently. My readers will pardon me, if I treat them, as I treat myself; for, after the care to please God, I study to please myself in all conditions, and to view the accidents of life on their brightest side. But if they have none, I endeavour to give them one. I hope nevertheless to shew that I act with sincerity, and that I give not false colours to evil, that it may appear good. Although good and evil for the most part consist in opinion, if I find good in things which others call evil, they become good with regard to me. It is the great business of the wise man to turn every thing to his own advantage, and to raise himself above external things, rather than subject himself to them.

'I could wish then first of all, that persons would deeply imprint on their minds this important truth, viz. that *all men carry their happiness and unhappiness in themselves*; and that *all external things have a right and a wrong side, and are good or evil according as they consider and receive them*. He that knows how to take them prudently, converts them into goods; but he that takes them indiscreetly, makes evils of them. Take a knife by the handle, and it will be of use to you; lay hold of it by the edge, and it will cut you. This is agreeable to the nature of things here below, where all is a compound, and nothing altogether simple. There is nothing but may do good,
nothing

nothing but may do mischief. Let us apply this to things civil, and things moral; there is nothing in the whole world, in which good and evil are not blended together: nothing is entirely good; nothing is so far evil, that a mind ingenuous and endowed with the grace of God, cannot extract good from it, with the assistance of religion, prudence, and cheerfulness.

‘ The being pleased, or displeased, with the generality of things, depends upon men themselves, according as they find themselves in humour. Of this let us take examples from material objects, and even the lowest of them: these will serve us for steps whereby to ascend to spiritual ones, and such as are of the greatest importance. The man who has taken excessive pleasure in viewing the rich landscapes of some countries, where nature diffuses in abundance the choicest of her blessings, will not be less entertained at another time with the wild prospect of desolate mountains, and a variety of rocks placed irregularly one upon another, wherein the delight is occasioned by the horror itself.

‘ Another who shall have been delighted to see the trees of his orchard blossoming in the spring, covered with a thick foliage in summer, and laden with fruits in autumn, will still entertain himself with seeing through the trees, as soon as winter has stript them of their leaves, the objects which they hid from him before. He will take pleasure in observing the snow congealed about the branches, and will consider them as the flowers of the season. This is much better than regarding in the deserts nothing but their barrenness, and in the winter nothing but the coldness and inconvenience of the season.

‘ If a dextrous and accomplished genius takes delight in these varieties of nature, he will do the same in those of his condition. Is he rich? The opportunity that gives him of being waited upon by others, will yield him some pleasure. Does he grow poor? He will be pleased in waiting upon himself, finding that he is thus served most expeditiously, and most agreeably to his own inclination. If he has children, he will enjoy them; it will be a satisfaction to him to supply all their wants. If God takes them out of the world, he will praise him, because they are happy, and want nothing. Does he marry the person he loves? his satisfaction is the greater: Could he not obtain her? his care is the less; he will think no more of it. If he is so happy as to be near his relations, he has the greater enjoyment of their affection: if he is at a distance from them, he has not the mortification of seeing all the disagreeable incidents that happen to them. As he loved health, because it makes life more agreeable, he will also love sickness in some measure, because it is the conductor to an happy

death. There is not a single circumstance through life wherein a prudent mind and one that has just notions of things, finds not a subject of pleasure or consolation. This St. Paul supposes, when he exhorts us to *rejoice evermore*, and even to *glory in tribulations*; for where God multiplies his trials, he multiplies also his consolations. It is depriving ourselves of this advantage, to dwell entirely upon the sorrowful part in adversity, and to be ingenious only in tormenting ourselves. Since then the accidents of life have different biases, the wise christian will always take them by the most convenient. Methinks we should be naturally disposed to pass such a judgment upon every thing, as might be favourable to ourselves.

Mr. du Moulin has not considered human life, and the circumstances attending it, like those partial declaimers, who collect an assemblage of evils, and condemn the world in general; he has examined every thing on every side; he has detected the illusions of prosperity, removed the gloomy shade of adversity, and from every occurrence extracted every particle of good.

The following observations on human learning and the sophistry of the schools, is remarkable in a writer who flourished before the middle of the last century:

‘ The generality of human sciences have more show than value. The knowledge of languages, for instance, is a fine and very useful accomplishment; but the use we derive from them is by no means proportionable to the time and pains it costs; and we know but little more of the nature of heaven and earth for knowing how to name them in five or six different languages. The wise man therefore will look here after what is useful, rather than after the reputation of a scholar: but he will by no means deny himself, for his own particular use, the innocent pleasure of knowing how to relish the beautiful expressiveness of those languages which are, and that justly, in vogue among the learned. There is nothing that softens and polishes the mind more, than good sense cloathed in an unaffected and elegant style: it is like a delicate and smooth skin covering the regular features and well-proportioned limbs of a beautiful person.

‘ There are studies of little show, and still less value, which, however, pass for serious studies, and worthy of a wise man, because they wear such a kind of appearance as is apt to impose upon those who are satisfied with swelling words. Such is the Scholastic Philosophy, which reigned for three or four centuries in the schools, and in the universities, and was introduced into divinity, where it still reigns but too much. The schoolmen had filled and choaked up the christian doctrine with brambles and thorns; and these thorns were so thick, that they

they themselves had much ado to see light through them. Their writings resemble labyrinths, which have a great number of windings and cross paths in very little ground: for as the knowledge of those ages was confined to a very little space, those resolute and irrefragable doctors (as they called one another) not being able to expatiate far, and yet willing to be always in motion, did nothing but turn round and intangle themselves in their narrow limits, and returned a thousand times in the same tracts. It is quite incredible how very little there is to be learned in all this rubbish of intricate subtleties. It is true that there is vanity in all studies, and that the sciences which have taken place of this perplexed jargon, since letters have flourished, are not much less vain, but only they are more lively. Yet since there is vanity in both, still a lively vanity is less mischievous than a morose one. When we say trifling things, we ought at least to express them in such terms as strike the ear agreeably. Serious fools are the most troublesome.

The third book is a treatise on the passions, in which the author endeavours to give us just notions of them, and teach us to govern them in a proper manner. The fourth is a discourse on virtue in general, and the use we ought to make of it in prosperity and adversity. The fifth ascertains the means of preserving peace in society; and the sixth contains the following maxims, directing us in the pursuit of spiritual tranquillity, viz. To be contented with our own condition; Not to be disquieted with what is future; To retire within ourselves; To flee from idleness; and, To avoid curiosity in divine matters.

In the last chapter, the author considers the inferior gratifications of life; and after some short reflections on the vanity, sin, and misery, which appear in the world, he concludes, that an union with God, by love and faith, is the source of true peace and felicity.

This is a summary view of the treatise now before us; which undoubtedly deserves the character Mr. Bayle has given it. But as all the topics of morality have been discussed by a variety of writers since the days of Du Moulin, we apprehend that many of his sentiments will appear trite and jejune to readers of the present age, notwithstanding they are set off by Dr. Scrope with all the elegance the original would admit.

XIV. *An Account of the Culture of Carrots; and their great Use in feeding and fattening Cattle.* By Robert Billing. Farmer, at Weasenham, Norfolk. Published by Desire of the Society for the Encouragement of Arts, Manufactures, and Commerce at London. 8vo. Pr. 6d. Doddsley.

SOME members of the Society for the Encouragement of Arts, Manufactures, and Commerce, being sensible that carrots are a sweet, wholesome, and nourishing food for cattle, that they grow to an amazing size on poor light soils where few other crops would thrive, and that they resist the frost much better than turneps, which are very apt to rot after Christmas, proposed that the Society should advertise premiums to be given for encouraging their culture in the field, and feeding cattle with them.

In the eastern parts of Suffolk, where the soil is a light deep sand, carrots have long been cultivated as winter feed for cattle; but the practice was confined, as it were, to a very narrow district, being little known in other parts. About Sandwich in Kent, it is true, large tracts of land have been often annually covered with carrots, but very few of them were given to cattle, these crops being chiefly intended for the supply of the London markets, and sent up in hoys.

Mr. Billing being desirous of becoming a candidate for a premium, made a small experiment in the culture of carrots in 1761, which succeeded pretty well; he repeated his experiment in 1762. In this second trial he met with so much success, that he determined the following year to embark largely in this culture; accordingly, in the year 1763, he sowed thirty acres and an half of carrot seed. The soil was various, part being cold and loamy, shallow, and upon a sort of loamy gravel; some was a mixed soil on a moist clay; a third part an exceeding good tempered soil upon a marl; and a fourth a shallow black sand upon a kind of imperfect grit-stone, called by the Norfolk farmers can-stone. Four pounds of seed will sow an acre. The method of culture pursued by Mr. Billing in this experiment, we must, for the sake of brevity, omit; but shall take some notice of the success he met with. Many of his carrots were two feet long, and from twelve to sixteen inches circumference at the upper end. The quantity of his crop varied. On some parts he had twenty-four cart loads per acre, on others about twenty, and some yielded him only sixteen or eighteen; in the whole he had about five-hundred and ten loads, equal, in his opinion, to near a thousand loads of turneps, or three hundred loads of hay. On three acres the crop almost entirely failed.

failed. With these carrots he fattened steers, cows, heifers, Scotch bullocks, with forty-eight sheep, the neat cattle being thirty-three in number; these beasts and sheep rendered him a profit of 108 £ . from the carrots. He also fed with this root thirty-five dairy cows, twenty-one score sheep, sixteen horses, and a large number of hogs, which on a moderate computation, raises his profit to 163 £ . and all the land on which the carrots grew, bore last year fine corn.

In 1764, he sowed twenty-four acres and an half with carrot seed. As Mr. Billing's account of this crop is very concise, we shall give it in his own words :

' The said twenty-four acres and an half is all in one inclosure, and the land all in quality much alike, a close cold sand, upon a sort of loamy brick earth, a little gravelly. In the year 1763, the land bore peas; in the beginning of the following winter, I plowed up the land as deep as the soil would permit, in order to receive the benefit of the frosts and snows in mellowing the land, and plowed it twice more before I sowed the carrots; but having the best crop of my latest sown carrots last year, which was about the middle of April, I did not sow these last till the beginning of May; which I find, by the scantiness of my crop, was too late. It was about seven weeks from the sowing to the time of hoeing. Our hoe is about six inches long, and if not very foul, I have them hoed for eight shillings per acre. The care in hoeing is only to cut the weeds, and leave carrots enough growing; for though the carrots, many of them, are buried with mould or weeds, they will get through in a few days, without hurt. If much rain follow soon after hoeing, it will be necessary to harrow them, about ten days after hoeing, to displace the weeds, and prevent their getting root again. About a fortnight after the harrowing, if much rain should come, it will be necessary to hoe them a second time, which costs about four shillings per acre; and after that, if much rain should come soon after, I harrow again. The harrowing does not pull up one carrot in a hundred. The fore part of last winter I dug them up with a fore-tined fork, a man breaking the ground with the fork, four or five inches deep, and a little boy to pull them up, and throw them in heaps. Towards the spring I plowed them up, having a share with a narrow point, which answers very well; which method I now follow: I have plowed up all this year's growth. The plate of the plow does gradually raise the mould, and draw up the carrots, except a few cut with the point of the share, then I harrow them out; which plowing and harrowing are no expence, the land being got in order by that means to sow with corn. Some of the carrots will not harrow out the first plowing;

ing; they will turn out on harrowing after the second plowing. The feeding them on the land where they grow improves it greatly. I believe the quantity of loads per acre, to take the whole piece through, is about ten loads per acre, this having proved an unkindly year, besides that they were sowed too late. I have given two loads a week to eighteen horses, to which I allowed no corn or hay, except one team, which carry out my crop at fifteen or sixteen miles distance, till about April, at which time our work comes on generally in a great hurry. My horses are in as good condition as in former winters, when they have eat forty loads of hay, and two or three lafts of oats more. I have kept about forty cows and three-hundred sheep on them a fortnight past, and I expect that I have enough remaining to keep them a fortnight longer. My cows give plenty of milk, which makes fine pleasant tasted butter; and my sheep and lambs thrive exceedingly, which now, with only turneps, would do very poorly. I have fourteen weanling calves I keep chiefly with carrots, which thrive wonderfully; and about thirty hogs have been kept chiefly on them several weeks past.

Mr. Billing, as a farmer, has great merit, and we sincerely wish his good example may be followed in all parts of his majesty's dominions, where carrots can, to advantage, be cultivated. However, as his piece *seems* to have been published under the patronage and sanction, as well as by the desire, of an illustrious Society, we think it a great pity the manuscript was not revised and corrected by the secretary, previous to the publication. Had Dr. Templeman been authorised to do this, we should not have seen that want of method, that general inaccuracy in point of style, and even the false grammar, which are now so conspicuous in almost every page of the pamphlet. What must foreigners think in reading this short tract, what judgment will they form of our language? Works of this nature, we mean those on the subject of Agriculture, should, for our credit's sake, be written with accuracy, if not with elegance, as they are generally exported in considerable numbers almost immediately after their publication; for all foreigners who love husbandry, are extremely anxious to purchase every thing that appears in England on the subject.

MONTHLY CATALOGUE.

15. *A Letter to the Common-Council of London, on their late very extraordinary Address to his Majesty.* 8vo. Pr. 1s. Nicoll.

WE have not seen a more spirited and just remonstrance, than this expostulation with a set of people who seem to think that

that their attachment to liberty cannot be better shewn, than by treating their s——n with disrespect. It would appear from this Letter, however, that the c—m—n c——l is influenced or led by the nose by some insignificant individual, who has raised himself to a kind of importance in that assembly by impudence and s—d—t—n. 'To prevent such an absurdity for the time to come, says our author, I would have you, at the next previous meeting in Cheapside, prevail upon that prodigy of oratory, and judgment, who cuts such a capital figure in print-shops, explaining *Magna-charta* to his little boy; (and who, so highly to your honour, directs the principal part of your operations) to draw up a set of rules and orders for his majesty's use, directing what ministers he shall employ, and what measures he shall adopt—but above all things commanding him to remove a certain right honourable judge for ever from his presence, for daring to commit this your bell-weather to durance some few years ago, notwithstanding the common-council Cicero, with all the forcible rhetoric of sighs and tears, endeavoured to excite his lordship's compassion, and promised to shrink into his primeval insignificance for the future.'

16. *A Vindication of the Whigs against the Clamours of a Tory Mob; with an Address to the City.* 8vo. Pr. 1s. Moran.

This pamphlet is a very flimsy performance, and contains nothing but mere declamation. The author, in his Dedication, or Address (as he calls it) to the mayor, aldermen, and common-council of the city of London, abuses that *most respectable* body in the most outrageous terms, for a late Address. He then converts the title of his pamphlet into a vindication of the ministry (the present we suppose), in which he represents all their opponents as a pack of inconsistent, absurd, ridiculous fools and madmen. Indeed we are sorry to say, that his sarcasms are not entirely destitute of foundation in truth; especially as he represents the present ministers as being the very persons whom, in their opposition to the last two ministries, they pointed out for the very posts they now enjoy. The pamphlet concludes with a fulsome encomium upon his present majesty, whose virtues are far above the abilities of such a panegyrist to describe. And thus, reader, with the help of some scraps of poetry, you have a pamphlet, price one shilling.

17. *The Merits of the New Administration truly stated; in answer to the several Pamphlets and Papers published against them.* 8vo. Pr. 1s. Williams.

This pamphlet is wrote on the side of the present administration

siration with great decency and strength of reason. The author endeavours to prove that the present ministers are such as, had their offices been elective, would, upon Mr. Pitt's declension, have been chosen by the independent part of the nation. He charges the partisans of the *late* ministry with having abused the *present*, before they had done any thing to merit either censure or praise, and with endeavouring to introduce a government, not by king, lords, or commons, nor by one of the three separately, but by a daily news paper; meaning, we suppose, the invectives thrown out against the present ministers by one who signs himself *Anti-Sejanus* in the daily papers, and his associates.

'The pretended charges against them, continues this author, contained in the several papers and pamphlets, are few in number, with the disadvantages of appearing some of them false, and some ridiculous. I state them fairly, in affirming, that they amount to no more than this; that the new ministers are under the influence of the Favourite, which appears to be false; that they are recommended to the crown by the D— of C——, which does them honour; that they are disavowed by Mr. Pitt, which has not yet been proved; that they are young, which is partly true, and not pertinent; and that their administration will not be lasting, which is more than either they can deny, or their enemies affirm, with certainty. This mixture of falshood, encomium, presumption, and conjecture, is repeated and diversified every day, in order to make the impression, which a plain and interesting truth would have made upon the understandings of men, without repetition or ornament. I shall consider each of these charges, but must premise, that the only one, which, in my humble opinion, deserves consideration, is that of the Favourite's influence, upon which the greatest stress has been laid, as being the most popular.'

The rest of this pamphlet is written in the same calm and dispassionate strain; but though we are fully of opinion that the author has made good his point, we cannot see the great importance of the controversy, nor how it can concern the public, whether the new ministers are, or are not, publicly countenanced by Mr. Pitt, or privately introduced by the earl of B. Their own actions must answer for them. If those are virtuous and public-spirited, it is not a rush to Great-Britain to whom they owe their elevation; but it will always do honour to the discernment of that patriot prince who appointed them.

18. *Remarks on the Importance of the Study of political Pamphlets, weekly Papers, periodical Papers, daily Papers, political Music, &c.* 8vo. Pr. 1s. Nicoll.

This is a shrewd effort of irony to bring into disgrace with the public a set of the most contemptible politicians that ever pestered this nation with their writings. The author, by levelling his ridicule particularly at the reigning prejudice against our fellow-subjects of North-Britain, gives reason to suppose that he himself was born on the other side of the Tweed.

19. *Thoughts on the Times, and the Silk Manufacture; shewing its Utility, and the great Loss that is occasioned by the Importation of French and Italian wrought Silks. With the Cause of the Weavers Dissatisfaction. And a Remedy against any future Apprehensions of a Disturbance of the public Peace by their Discontent.* 8vo. Pr. 1s. Wilkie.

There is nothing either very striking or uncommon in these Thoughts, which (though generally just enough) are as trite as the pavement of Cornhill or Cheapside. The author complains in the usual stile, of our wearing foreign silks, stuffs, and laces, and encouraging French barbers, taylors, milliners, cooks, valet-de-chambres, &c. to the prejudice of British manufactures and English servants: but he does not seem to hit upon the true reason of that preference, which is this: The foreign silks, &c. are very near twice as cheap as those of our own manufacture; and foreign friseurs and servants are in general infinitely more expert, handy, diligent, sober, and obliging, than those of the same station in this country. If it is expected, therefore, that we should wear nothing but British manufacture, and entertain no other than English barbers and domestics, let the British manufacturer sell his goods for a reasonable profit, and his wife learn to live as becomes her station, without jewels, rout, assembly, chariot, and country-house; let our hair-dressers learn their business; and our servants be less idle, insolent and expensive.

20. *queries georgical political physiological and really in some instances bordering upon the polemical.* Folio. Pr. 6d. Becket.

This is the production of some genius of North-Britain, who resolved to amaze the public with something that should be very humorous and very singular.—He would not for the world employ a capital either in the title, or the text; or suffer his performance to be stitched up like any other pamphlet;

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or methodize his matter according to the usual forms of composition: but he has thrown out his thoughts as they rose in the form of queries; three-fourths of which are (in our opinion) not worth an answer.

21. *A Description of a Chart of Biography; with a Catalogue of all the Names inserted in it, and the Dates annexed to them.* By Joseph Priestly, L. L. D. *Price of the Chart, &c.* 10s. 6d. Bowles.

Though Joseph Priestley, L. L. D. as we apprehend, has not the honour of inventing the principles upon which this chart of biography is constructed, we must do him the justice to own that his application of them is new, and that so far as a square, a compass, and great plenty of index-reading, can qualify an author, he has his merits. We shall therefore beg leave to insert his own sketch of the chart before us.

' This chart, which is about three feet in length, and two feet in breadth, represents the interval of time between the year 1200 before the Christian æra, and 1800 after Christ, divided by an equal scale into centuries. It contains about two thousand names of persons the most distinguished in the annals of fame; the length of whose lives is here represented by lines drawn in proportion to their real duration, and terminated in such a manner as to correspond to the dates of their births and deaths in universal time. These names are distributed into several classes, by lines running the whole length of the chart, the contents of each division being expressed at the end of it. The chronology is noted in the margin, on the upper-side by the year before and after Christ, and on the lower by the same æra, and also by the following successions of kings, as the most distinguished in the whole period. The kings of Judah and of Persia; Alexander, and his successors in the Ptolemy of Egypt; the emperors of Rome, contained in the eastern branch; and the kings of England from William the Conqueror.'

In the catalogue of the books the author has consulted for this work, which, in the whole amount to about eleven, we see Mr. Walpole's *Anecdotes of Painting*. But though we did ourselves the pleasure of reviewing that work, we hope with some degree of accuracy, (See *Crit. Rev.* vol. xiii. p. 233, 338: and vol. xvii. p. 113.) we do not perfectly recollect in what manner that book could be serviceable to this compiler; and cannot help observing, that he has omitted the mention of a work that would have been of more real service to him with regard to christian biography than all he has mentioned, we mean Mosheim's *Ecclesiastical History*, where the tables at the
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end of the second volume are of the same nature with the chart before us ; and if Joseph Priestly, L. L. D. has not really consulted them in the two editions of his chart already published, we heartily recommend the perusal of them before his third edition goes to the rolling press.

Upon the whole, we shall never be wanting to do justice even to the appearance of merit, let it be ever so disputable ; and we take this opportunity of acknowledging that the construction of the chart before us is not only new, but ingenious, and may be of great service to young gentlemen in the study of history.

22. *The celebrated Lecture on Heads.* Fol. Pr. 4d. Pridden.

When Milo read the speech that his friend Tully pronounced in his favour, ' Cicero (said he) must have been in a terrible fright when he spoke this fine oration, otherwise I should not now be eating oysters in exile.' He meant, that if the orator had spoke it with his usual emphasis, it must have had such an effect upon the people, that they would have recalled him (Milo) from banishment. As the oration for Milo miscarried for want of those graces of elocution ; so these orations of Mr. George Alexander Stevens have, in our opinion, owed their success chiefly to certain oratorical arts of gesticulation, of which the composition itself gives us no idea.

23. *A Defence of Free-Masonry, as practised in the Regular Lodges, both Foreign and Domestic, under the Constitution of the English Grand-Master. In which is contained, a Refutation of Mr. Dermott's absurd and ridiculous Account of Free-Masonry, in his Book, entitled Ahiman Rezon ; and the several Queries therein, reflecting on the Regular Masons, briefly considered, and answered,* 8vo. Pr. 1s. Flexney.

This author is so much of a Free Mason, that his whole performance is a mystery.—We have read it from beginning to end, without being able to discover the secret of it ; and yet we have had the honour to be admitted into a just and truly constituted lodge.—We shall say nothing further on the subject ; knowing that a Mason's tongue should always hang in a brother's defence, and never lie against him.

24. *The Female-Barbers, an Irish Tale, after the Manner of Prior,* 4to. Pr. 6d. Williams.

This Irish tale, though the stuff is not ill woven, has so much smut upon it, that we would advise sending it to the scowrer.

25. *The Schoolmaster's most useful Companion, and Scholar's best Instructor in the Knowledge of Arithmetic.* By D. Fenning. 12mo. Pr. 2s. 6d. Crowder.

In this work, as in other compendiums of the same kind, the common rules of vulgar and decimal arithmetic are illustrated in the usual manner by a great variety of examples, but much more judiciously collected and better adapted to the intended purpose than are generally to be met with in treatises of this sort. Notwithstanding we cannot reasonably expect any new discovery with regard to the contents of this book, which have been already wrote upon again and again, yet the easy manner in which Mr. Fenning has ranged the several parts of this performance, together with the synopsis of book keeping, and instructions in mensuration, added by way of appendix, will, in our opinion, recommend it to the perusal of such as are desirous of acquiring a competent knowledge in vulgar and decimal calculations. We must however take the liberty to observe, that in several of the questions proposed for the exercise of the rules already delivered, there are some mistakes (errors of the press we suppose) that have escaped the notice of the author; such as the answer to question 3, p. 76, 300 l. instead of 350; likewise question 1, p. 171, where it is required to find 'What must be added to the square root of 3, to make it equal to the square root of its remainder (which is to be called whole numbers) both being extracted to a decimal of three places? Ans. 11.534.' And again, question 2, on the same page: Suppose 4 times 8 be (or produce) 28; how much then will the square of 15 be? Ans. 18.' These, and other inaccuracies of the same kind, which sometimes (not often) occur in the course of this work, we hope Mr. Fenning will correct in the next edition.

26. *An Introduction to so much of the Arts and Sciences, more immediately concerned in an excellent Education for Trade in its lower Scenes and more genteel Professions, and for preparing Young Gentlemen in Grammar Schools to attend Lectures in the Universities.* By J. Randal. 12mo. Pr. 3s. 6d. Nicoll.

In the preface to this work Mr. Randal informs us, he should have been extremely glad if so much of the arts and sciences, more immediately concerned in trade and the genteeler employments and professions, had been by some able author thrown into a narrow compass, and properly adapted to the wants of schools; and that having waited above twenty years to see this piece of service to the public performed, was at length absolutely obliged to write such an introduction himself, which the reader (continues our author) 'is not to look upon as a collection, but
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a performance arising from the different dispositions and abilities of youth, their infelicities, and the great difficulty there generally is in fixing any subject on their giddy minds, and making them fit for immediate use in their destined spheres. I cannot presume so far as to think the performance does not stand in need of the kindest indulgence from those who are masters of the several subjects herein treated of; for as there is a sort of novelty running through the whole, and some attempts every now and then to make improvements in the different branches of the arts and sciences introduced, it will be a happiness if there is not too much room for reprehension.'

Mr. Randal next presents us with a letter to 'a merchant in Bristol. Whereof a few copies were lately printed by the author's consent, under a fictitious name.'

In this letter we meet with the following stricture thrown out against some of the most eminent writers that perhaps this nation ever produced. 'The business of conducting youth has been extremely injured by the writings of speculative men, who, without the requisite experience, have declared to the world, *that if a boy will not learn without the rod, he never will with it.* This rash assertion of the *Spectator* and others, hundreds of very worthy men can contradict from their own experience. It is much to be wondered at, that such names as *Locke, Addison, &c.* should thus expose themselves to the unwilling censure of many learned and humane teachers.'

We confess ourselves at a loss to determine whether, by the above expression, 'hundreds of worthy men, &c.' we are to understand the whippers or the whipped; the words 'from their own experience,' seem indeed to indicate the latter; but however that may be, we shall at present beg leave to suspend our judgment concerning the utility of such fundamental methods for inculcating the true principles of polite literature, and proceed to give some account of the work itself.

In the 1st, 2d, and 3d systems, the common operations in whole numbers and fractions, appertaining to the several articles of vulgar arithmetic, are treated in a clear, easy, and familiar manner.

The 4th system contains a summary of algebra, together with the usual theorems for the various cases of simple and compound interest; to these are added some very useful rules for finding the value of annuities upon lives, according to any given rate of interest, extracted from the writings of the late celebrated mathematicians Simpson and De Moivre.

The second part contains a few principles of geometry, geography, and astronomy; to this is added, 'A Supplement to Geometry,' wherein the different measures of artificers in estimat-

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ing their work by decimal and duodecimal arithmetic, is, in our opinion, treated in a very judicious and instructive manner. The whole work concludes with 'A Supplement to Geography,' in which we find the two motions of the earth (after a long dispute maintained with great heat on the side of the sun and comet, in opposition to Jupiter, the moon, and one (nameless) fixed star) settled to the entire satisfaction of the contending parties.

27. *The Modern Practice of the London Hospitals; viz. St. Bartholomew's, St. Thomas's, St. George's, and Guy's. Containing exact Copies of the Receipts, and a particular Account of the different Methods of Cure, at the different Hospitals, for the various Diseases incident to the human Body. Very proper for all Physicians, Surgeons, Apothecaries, and particularly useful for all private Families, especially those residing in the Country. 12mo. Pr. 3s. Coote.*

This performance begins with a table of the diet used in the hospitals; but whether it is peculiar to St. Bartholomew's, or common to it and all the rest, we are not informed.

The preparations seem in general well adapted to hospital practice; but we apprehend the compiler is sometimes a little mistaken in his application. *E.g.* in p. 4. he says the discutient poultice of oatmeal and stale beer grounds, is far preferable to any other application in *mortifications*. According to our ideas, a discutient poultice can be of no service in such a case, where the circulation cannot possibly be restored, and the mortified part must of necessity be separated from the sound.—Speaking of the myrrh electuary, he says, p. 9. it is prescribed in disorders of the female sex successfully. But he ought to have specified those distempers, otherwise the young practitioner may administer it very preposterously.—We are in some doubts concerning the anodyne clyster, here prescribed; it consists of two ounces of starch jelly, with one ounce of the styptic tincture, in which two grains of extract of opium have been dissolved. We should imagine that in the first place, this composition must be too thick to pass through the pipe; and, secondly, too inconsiderable in point of quantity to besmear the intestinal canal as far up as the *valvula Tulpii*.—As for the hysteric mixture, p. 23. consisting of a pint of lac ammoniacum, with half an ounce of tincture of assa-fœtida, we should think it would be too nauseous for any stomach to bear.

In the practice of St. Thomas's hospital, p. 76. we find the following prescribed as a gargle for the mouths of children in the thrush. 'Take honey of roses one ounce, and burnt allum one drachm, mix them together.'—This may be very good as a liniment to touch the apthæ with; but without some other

ingredient or vehicle, it will never constitute a gargle. P. 86. after specifying a powder for a bearing down of the anus, he adds, 'From five grains to a scruple of the compound scammony powder of the London dispensatory, may be given twice in a week.' Now, we should be glad to know if he proposes this powder as an additional remedy for the procidentia ani; or for what other purpose?

There are several other articles which require explanation, and perhaps afford room for animadversion: but it is not our province to engage in such a minute inquiry; neither do we pretend to criticise the practice of the medical gentlemen who attend the hospitals; nor to decide upon the merits of the differences which we find in their different methods of preparing the same medicine.—A Supplement, containing many recipes, to which the reader is referred occasionally, constitutes the latter part of this performance; which, on the whole, we will venture to recommend as an useful compendium to all practitioners, male and female, whether they are or are not of the faculty.

28. *The Answer of Richard Guy, Surgeon, in Mark-Lane, to certain invidious Falshoods and Reflections upon his Method of curing Cancers without Cutting, lately published in an Introduction to the Essays, &c. of Thomas Gataker, Surgeon Extraordinary to his Majesty, &c. Proper for the Perusal of all those, who are, in any Degree, afflicted with Cancers.* 8vo. Pr. 1s. Willock.

This is a very warm expostulation, in which the author roundly taxes Mr. Gataker with envy, malice, rancour, and detraction, evident in the remarks he had made on Plunkett's medicine for the extirpation of cancers. In the first place, he declares from the mouth of the said Mr. Plunkett, that the assertion is false and groundless, of that medicine's having been given or bequeathed to St. Stephen's hospital, Dublin: then he endeavours to prove that this medicine is not a caustic; but, in our opinion, he only makes it appear to be more safe, effectual, and less mischievous than other caustics generally are: thirdly, he brings quotations from Boerhaave and baron Van Swieten, to shew that cancers have roots, and accuses Mr. Gataker of inconsistency; which, however, is not clear. He afterwards enters warmly into a vindication of his own character and conduct, from the misrepresentations of Mr. G—, upon whom he takes occasion to recriminate with many expressions of asperity, which had better been omitted. In the course of this vindication, we have several cases of cancers cured by his medicine, in the families of regular members of the faculty, who freely vouch for its effects.

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We have here likewise the subject of a conversation or conference that passed at the Smyrna Coffee-house, between Mr. Gataker and Mr. Guy; and many other curious particulars which it is not our province to specify.

29. *An Account of the Inoculation of Small Pox in Scotland.* By Alexander Monro, senior, M. D. and F. R. S. Fellow of the Royal College of Physicians, and Professor of Medicine and of Anatomy in the University of Edinburgh. 8vo. Pr. 1s. Longman.

The dean and delegates of the faculty of medicine at Paris, appointed to enquire into the advantages or disadvantages from inoculation of the small-pox, having written a letter to Dr. Monro, desiring his answers to five questions concerning inoculation, he has taken uncommon pains to procure such information as should prove satisfactory; and this intelligence constitutes the pamphlet that now lies before us. From a table of five thousand five hundred and fifty-four patients inoculated for the small-pox in Scotland, it appears that scarce one of seventy-eight dies of the small-pox thus excited; whereas by the accounts of Dr. Juryn and Dr. Scheuchzer, every sixth person infected with the small-pox in the natural way, sinks under the distemper. Inoculation has succeeded in some parts of England, even better than in Scotland; and indeed the advantages of it are so evident and extraordinary, that we are not a little surprized to hear those learned delegates have, after the most mature deliberation upon the most accurate intelligence, declared their opinion unfavourable to the practice.

30. *Brief Animadversions on some Passages in the Eleven Letters to the reverend Mr. John Wesley, just published under the Name of the late reverend Mr. James Hervey.* By a sincere Friend to the true Religion of Jesus Christ. 8vo. Pr. 1s. Payne.

Mr. Hervey, in his Letters to Mr. Wesley, has repeatedly asserted that our Saviour has done every thing which is necessary for our final acceptance; that, by his obedience, we are made perfectly righteous in the sight of God; and that we have liberty to claim and receive this privilege without performing any conditions. These, and some other antinomian reveries, our author has endeavoured to refute, by shewing that they are contrary to the whole tenor of the gospel, and destructive to all moral virtue. His remarks, though they are short and superficial, are just and pertinent, and sufficient to satisfy an unprejudiced reader. — See vol. xix, page 113, of the Critical Review.